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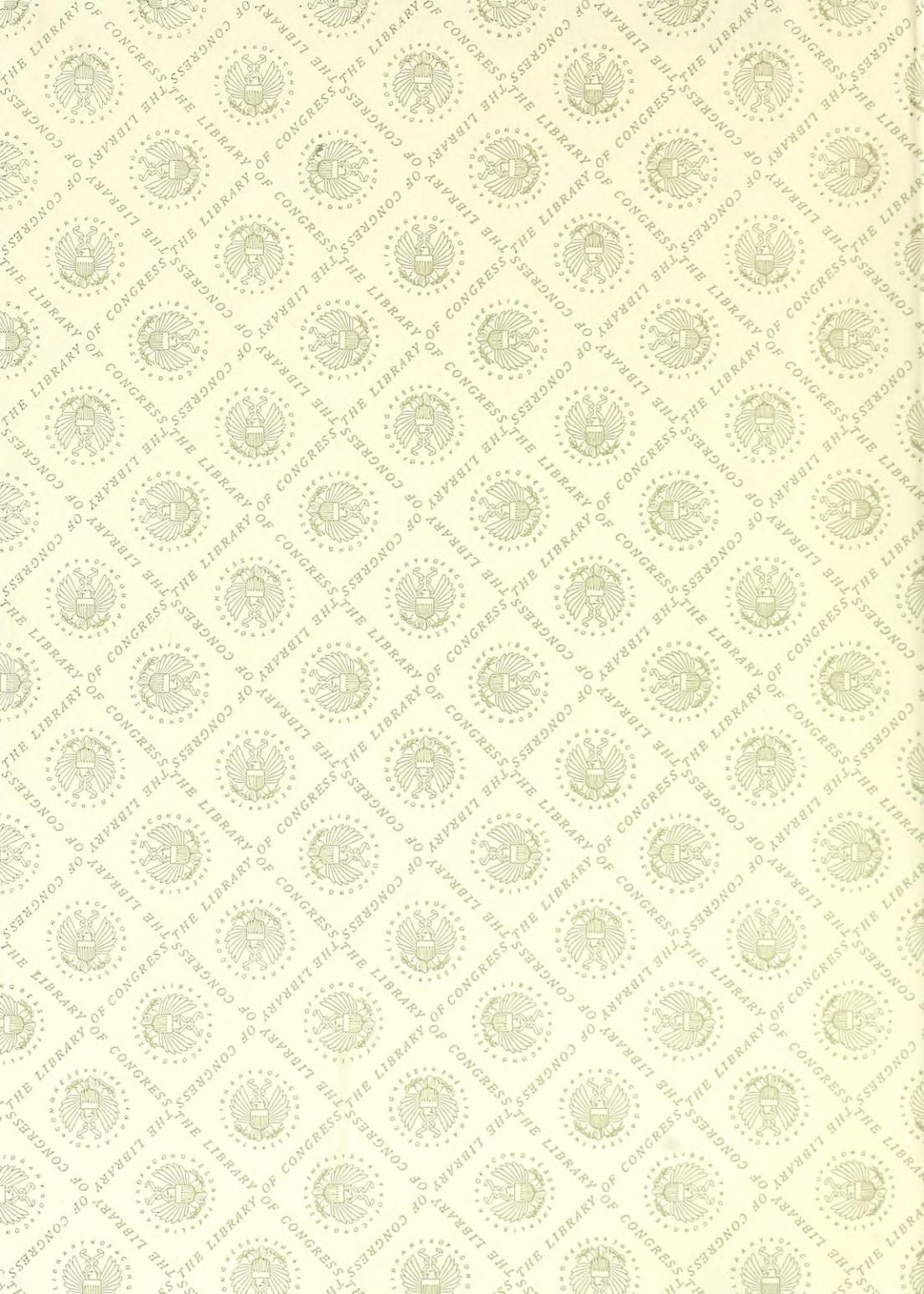
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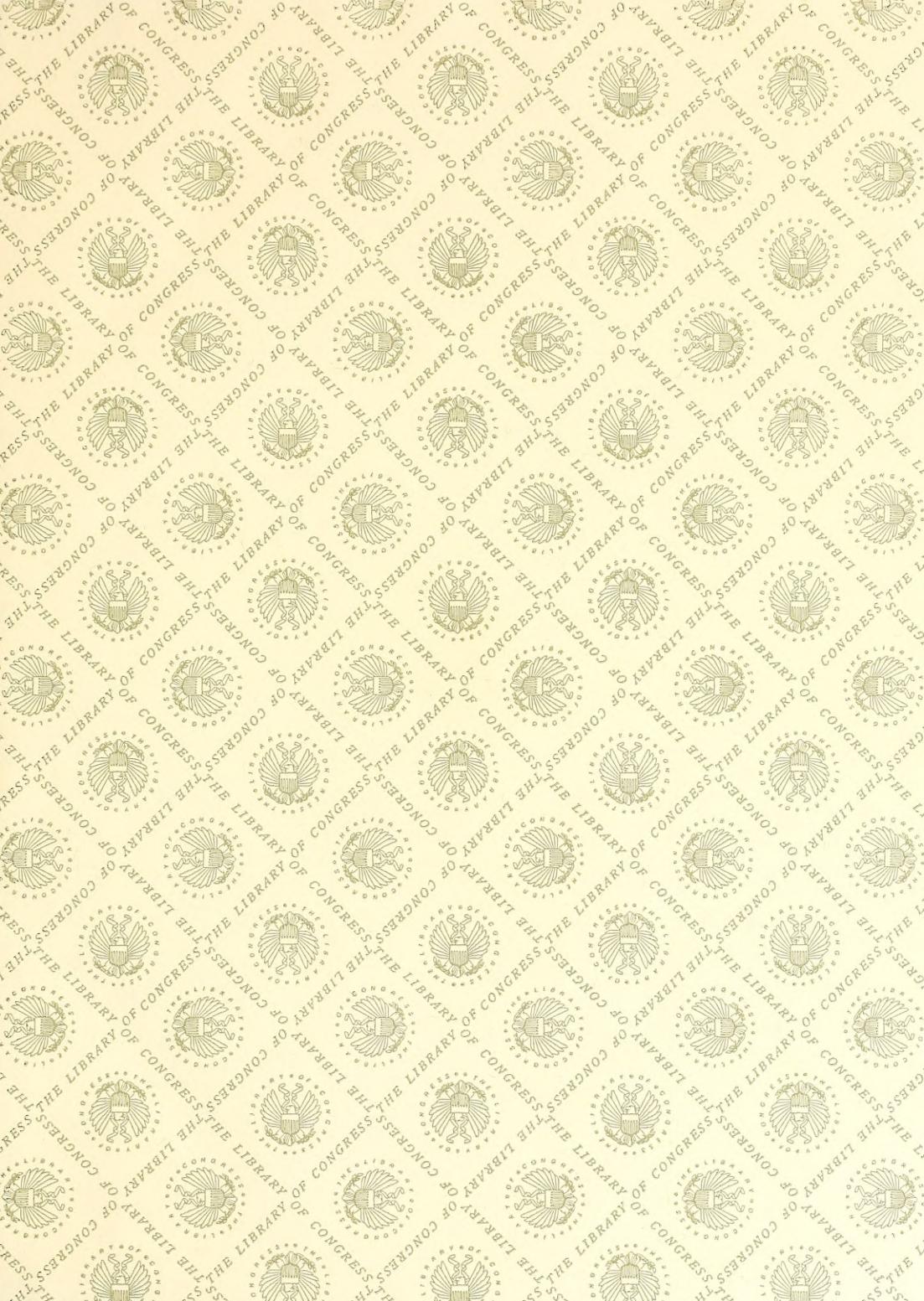
1897

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"Pray thee, take care, that tak'st my book in hand,  
To read it well; that is, to understand,"  
- Ben Jonson

"May I reach  
That forest heaven - be to other souls  
The cup of strength in some great agony,  
Enkindle generous ardor, feed pure love,  
Beget the smiles that have no cruelty,  
Be the sweet presence of a good diffused,  
And in diffusion ever more intense!  
So shall I join the choir invisible  
Whose music is the gladness of the world"  
- George Eliot.

"Poet! court not the favor of the many!  
For short-lived are the transports of applause,  
And fools shall sit in judgment over thee,  
And thou shalt hear the world's unfeeling laugh.  
Be thou through all impassive, strong and stern.  
Thou art a king; so live - alone. The path  
Truly pursue where thy free genius calls,  
Maturing ever the fruits of loving thought,  
Demanding no reward for work achieved  
Tis in thyself. Thyself, thy judge supreme;  
No critic's censure more severe than thine."  
- From the Russian of Pushkin, by T. Razozin.



# The Great Interrogation.

"Have we not all one Father? Hath  
not one God created us?"

- Malachi.

"If a man die shall he live again?"

- Job.

Clarence Augustus Buskirk.



Author's  
Auto-graph - Mimeograph Edition;  
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[1897].

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## (Introductory Lines.)

God's Ladder.

God descends to man as man ascends  
to God,

And the ladder stands forever;  
It stood at Adam's birth, with its foot  
upon the earth,

And its roundels are waiting ever  
For man's holiest endeavor.

Man ascends to God, as spirit, not as  
clay,

And his progress is forever;  
Tis true, at intervals, that he backward  
slips and falls,  
But the roundels are waiting ever  
For man's holiest endeavor.

The Unnumbered Army.

Legion after legion,  
We are hastening on

To an unmap'd region,

With faces white and wan;

Knowing it is a journey from which we come  
not back,

Though a million sunmen visit the  
earth's celestial track.

Legion after Legion  
Has already gone  
To that unknown region  
To which we're hastening on -  
Legions beyond all number as follows  
of the day,  
And the legions still shall number  
as long as time shall be.

Every heart's pulsation  
Members a recruit  
Summoned to his station  
In the columns wrote  
Marching, a shadowy army, along  
a road unknown  
To an undiscov'ered country, of which  
no map is known.

Daughter must leave mother,  
Mother forsake son,  
Sister part from brother,-  
Of our race not one  
Gentle or vile, though hidden beyond  
all human eye,  
But must join those silent columns  
that march forever by.

Sad farewells we render  
To the loved who go,

Introductory Lines.

And our hearts are tender  
 Beneath the cruel code;  
 Often, in fierce rebellion, we glare  
 Upon the skies,  
 But the stars and earth are silent to  
 Our agonizing cry.

Courage! O my brothers!  
 Courage, and stand all!  
 Though the dull air smother  
 Your voices when ye call,  
 Though the impulsive momentaries  
 Fear not when ye beward,  
 Through unceasing for our sorrows we. Then  
 And streams and vale.

Neither thought nor feeling  
 Live in things of clay,  
 There is no revealing  
 Of soul to such abodes!  
 Nature can show no token of design -  
 Folly for man,  
 For it has no thought - solution  
 Throughout its utmost span.

But the thought solution  
 Which we know not -  
 Sadness and contrition -  
 Our very power to deny -

Point out the meaning of the Man Han-  
tled in leather shoes,  
And the man bedecked in buckskin who professed  
To be the Devil's prophet,

Signs of seven seals,  
The man with a rod of iron,  
A man with a sword like a battle-  
axe, and a lamb-like

Marching, a spirit-angel we know  
With a golden crown of gold and gold,  
And that dove like a bird in heaven each  
A lamb with white robes!

The Pilgrim's Progress

Noisy, too, were the men of might to say,  
From me no fiddle or organ, no pipe or drum,  
No noisy fiddle or organ, no pipe,  
No idle talk, it was all unseemly,  
For thou art our neighbour, and I am  
A true to him who is poor, him who honours  
But of the righteous, and I am not the least  
In affliction . . . and I am not the least,  
Thou canst see, I am not the least,

Refuse not, and I will not refuse to you,  
From me not, for I am not the least whose  
I am not the least,

4 3/4.

## Introductory Lines.

Vile and piratical, degrade our race.

Purke once remarked of Sheridan, "He's  
a ~~genius~~ <sup>genius</sup>!"

Are neither prose nor poetry - but something  
better than either. Then - the fortunate, I  
think, it - see that it made for better  
that Sheridan remark did not some of the  
~~poetry~~ <sup>poetry</sup>,

"Under the midday sun shade of ~~the~~ <sup>the</sup> earth,  
Great is Diana of the Ephesians!  
Decades snatches, I am flattered!  
I find that poetry should sick at times,  
The plain intelligence of noble prose.  
If like the immortal who they kissed

<sup>the mouth,</sup>  
It thus seems the tongue were the guilty -  
This better than to be the culprit,  
And more innocent than ~~prudent~~,  
By the dry ~~shame~~ <sup>shame</sup> - care of speechless man,  
Poetry flares like Polar light, to melt the  
partition from her prisoned pillars.  
More canons as to laws in literature  
Menace its freedom yet a little -  
The only vital question is it <sup>not</sup> that  
expressed in friend Fletcher's immortal art?  
Melodious artificer,  
Beautiful forms and music in books,  
Are but poor countenances of brother Art,  
Reason and truth outstrip Poetry.

15

2. W. Pittman - "The Negrittoes,"

"Is not all one Father? Hath not one God created us?" — Malachi.  
"If a man die shall he live again?"  
— Job.

Poem.

One perfect summer day,  
Two poets make a pilgrimage away  
From city haunts, into a solitude  
Of mountain, river and primeval wood.

They have suffered heart and brain,  
In weariness and pain,  
Their souls faint, and they tire  
Of all the sordid strife,  
Day after day, in which they squander life—  
Toiling for nothing higher  
Than the vile gold, for need of which the poor  
Devote to earning cares  
Youth, manhood, and gray hairs,

The Great Interrogations.

To fight the wolves of famine from the door,

They sell the syrian solitudes,  
 Where far aint from all the noise of men,  
 And round the woods  
 Stand under through soft sunlight and  
 sweet gloom

Down the green hill and through the rocky glen,  
 And where the wild flowers bloom,  
 And joyous birds sing to the sun and have  
 A song that never tires and never grows,  
 And there as in the land  
 Of endless gloom - they reign and gaze  
 There I do the silent with ?  
 Against the land is come in the war-speed -  
 Hearing the birds intone their death  
 In mimic form to the and earth -  
 Watching the sun as it has a like form  
 Like graceful men - and - and - and - and - and -  
 And viewing the winds as  
 Drifting in stately forms  
 Like ships with banners streaming high  
 Among the floating clouds of the  
 Earth - shapes often amazing me eye -  
 And - and - and - their fancies build  
 And - and - and - by mortal forms unfilled -  
 And - and - and -

With waves of regret,

The Sette - the ambition of Delphi,  
The art of Man, - the art of inspiring man.

When the day's curtain draws asunder  
To show the loneliness and wonder  
Of sky-skies, they choose their camp beside  
A noble river flowing deep and wide,  
Where a majestic elm bows 'th the tide  
Unsolida, like a giant tree,  
Whose boughs are spread wide,  
And whose roots are deep.  
Our man's supremest problems they debate,  
Holding their hand beneath the tree dilate,

When locusts have devoured the land,  
The buzzing cars which fester and perplex,  
Beneath the leafy shade of the trees  
Where Delphi might the infinite unbars!  
But here the mounting, then assert their birth  
The sons of man.

The Great Interrogations.

Dialogue.

Pessimism.

Dwellers beside the gutters never knew  
 How beautifull this world is, in which we live.  
 The mighty flame is blazin' the wilderness,  
 The birds are all gone, we desolate,  
 The blooming violets and the stately hills,  
 The heaven above us, the aerie spaces  
 Cloud-winged, the earth below us,  
 The dwellers in it, you can't know them not,  
 As they are driven in paths of solitude,  
 The tall man's mighty dark bides earth and heaven,  
 The eye that glitters like a demon's eye,  
 Through penury is pinning by its side,  
 Heav'n eyes which never bled the forest rose.  
 The fierce excitements of the mem'ry tract,  
 The vicious chatter of the gilded tract,  
 The mean ambition of the day and night—  
 Such dull the taste our light, and void its sleep,  
 Until the dweller in the sun,  
 In nobleness of desire and desire,—  
 Their lives a freer, finer and less farce.

Optimism.

The keen, benignant glances of the stars,  
 The colors of the morning, noon, and night,

The sparkling bubbles on the dancing brooks,  
The odorous south-winds in the harp-like trees,  
The smiles of Ceres, Flora, and Pomona,  
The lonely mountain, the remote horizon,  
All sound and sight in nature when we drop  
Our brazen shells of brocaded cares behind us,  
Reveal us to ourselves, and teach by contrast  
The ugliness of towns and palaces;  
Down magic touches us, and we expand  
Towards our true stature as divinely formed.  
'T were better for us to heed often  
The wooing coolness that waits around us,  
Roofed by those stony skies. No artist's brush  
Hath ever painted in their perfect beauty  
Even the charms of the most modest flower,  
The moon's soft splendor on a night like this,  
Or the blue infinite sparkling with stars.  
The omnipotencies of trees and fruits and flowers,  
The majesty of mountaine, the strange beauty  
Of sinuous rivers, the glad sorcery  
Of Life, in all its multitudinous forms,  
No human thought may fathom to their depths.

Fragrant and warm from mystic latitudes  
Of earth and Egypt and an hour as this,  
The breath of Beauty blows across the soul,  
At such an hour as this our souls can hear,  
And sacred voices which are mute by day,

Wings a wing of fire and flame  
 I'll scatter eggs & a speech or song,  
 In the bloom and beauty of night.  
 He said as low as his soul forgot  
 His voice of day and beauty, and asserts  
 His beauty of moonlight.  
 The glow of the earth changes shape,  
 And come and break at their flower to see,-  
 For Nature's a flower,  
 In water vapour, and might be great here.

Thought is not satisfied without expression,  
 and self-love thought had from the birth a black  
 The mangled image of man, of man's weakness  
 The painter's flicking shadow. Of Loveliness  
 Gentle Dream and wiles its bosom insinuates,  
 The blushing boudoir presents to the forming lips  
 As if no longer from form's mould it could part  
 The pale slender waist amidst round itself.  
 Like the messenger of love he walks before the sky  
 To lead the way, and to bring the sun,  
 And to show the world the path to the land  
 Where the flowers and the vine are bound to the trees  
 From thine and other thine. Who are all the woods  
 The children of the earth? They are the good  
 Of life, and experience.  
 With onward flight, and with a wide wide

And blotted by rain, or the consummate fitful  
Flame Sheaf'd and, colors brack, no rivaling  
emulsion of smokey dust inciting Mars.  
Dread'd, & the lightning shatoes of field and coast,  
Wing'd, wing'd, a perfect drama  
First to the God of Agamemnon, here and there  
Draped in the clouds, and in the sun,  
Held them away from it, gave  
Him of the "B's children, now, they must  
Scolded hither, hitherwardly, hitherwardly,  
Running the rainbow when the radiant sun  
Unleas the earth, vain pity! The wretched slaves  
Nature, they may, in like manner, be made  
To stand fast firmly, the chain of stars.  
And sun and moon, the ocean, in its immensity,  
The verdant, wooded hills, the hanging streams,  
Covers the timid sleep of grass and, also  
That's fear'd, are the blossoms of the flowers,  
And these, and a hundred thousandness and beauty  
Without the sun, the sun, the sun,  
Without a sun, a sun, a sun, without the likeness  
of the sun,  
No man is made, and no gods, forever  
Which man is this? In his mind? How to read?

and  
last summer before  
I made up my mind

To bear -

and see what

was to become

of all this.

Now I can say

that I have

done all that

I could do

and more.

Now I have

nothing left to do

but wait and see

what will happen.

Now I have

nothing left to do

but wait and see

what will happen.

Now I have

nothing left to do

but wait and see

what will happen.

Now I have

nothing left to do

but wait and see

what will happen.

So i. it's natural man are less religious  
On the Rialtos where their Gypslocks scheme,  
Than in the solitudes of ancient forests,  
Or on the hills where rattling crags now ring  
To little like thunder, or by sounding seas,  
Or in the blossoming and greenery  
Of sombre cedars whose Aradian charms  
Would i. sense as with sweet caresses?  
And if environment assist religion,  
Is it of reason? or, of superstition?

Then i. man's mind from water, earth and air  
Can he be more religious?

And let me further ask, Sir Optimist,  
If i. think books in the running brooks,  
Fermous in stories, and good in everything?  
And i. look for what literature has forever  
Advanced, after all, toward nobler lives,  
Higher thoughts, or purer aspirations?  
And i. think of some Jupiter

From sup'rous credulities of sky and earth  
I seem more legitimate to George Fancies  
Than to Trained Faculties of modern thinkers.  
Besides, can the laws, emitted by Nature,  
Her deadening, torporizing cries,  
Her fitless and never-ceasing warfares,  
Endorse us in our love and brotherhood,  
Or quicken more exalted sentiments?

Optim.

We can not imitate the chemists' methods,  
 Disintegrating character and conduct,  
 To find the properties and elements  
 Of which our physical environment  
 Shall be discovered as the mediate cause.  
 Such studies may discover oxygen,  
 But are unapt to the more divine  
 And subtle fact of spiritual causation.  
 No tables of statistics are compiled  
 From which man's spiritual leads can be  
 measured

Under the influences of plain or mountain,  
 City or solitude, island or sea.

To render us an answer to your question,  
 The best that can be done is to consider  
 What forcible results to follow causes -  
 The method followed, commonly by thinkers  
 When seeking with conjecture <sup>P</sup> for the truth.  
 You <sup>will</sup> <sup>soon</sup> admit that to observe  
 The modes of insensible growth -

This fair earth did not let her branch  
 Sprout in the sun all day alone all night  
 Brings down upon our souls, as in our youth,  
 Some more that we seek in half of peace -  
 Tired and torn souls, seeking the wilderness -  
 If we abide in it - <sup>P</sup> too <sup>P</sup> and dangerous shapes  
 Learn to adore the beauty of the earth,

And the naked eye -  
 From all the sights and  
 From broad soy and majestic earth,  
 From brimming cataracts and deep lakes,  
 From sailing clouds or sun-dimmed light,  
 From under the sinking last red afterglow,  
 From the winter quietude of earth,  
 The firmament of our atmosphere,  
 From the sun and moon and stars,  
 From the winds and waves of ocean,  
 And stinging wings of the fiery tempest,  
 From flesh failing, faith attenuated, & forces,  
 The loneliness and misery of existence,  
 Decrepit tendencies, & from the heart  
 To broaden, elevate and refine.  
 The thoughts of man. His short & make <sup>better</sup> mate,  
 Other things equal, therefore, on the men wiser  
 To know the truth. We have no right to look  
 To Nature for our spiritual farewage,  
 Or any proofs of kinship to our souls,-  
 Such search would be in vain. The fact that Nature  
 Can give us neither, precept nor example  
 To aid us or direct us moral beings,  
 Proves that man's origin and destiny  
 As moral being has no particular  
 Or counterpart in matter, vice that matter  
 Can furnish no analogies or laws  
 To solve the mysteries of spiritual life.

The good which comes to man from his communion  
 With Nature is explained on different grounds.  
 The beauty-worship of the ancient Greeks  
 Shoulded their lives and conduct, because man,  
 Though not created by material atoms,  
 Is subject to the spiritual influences  
 Everywhere emanating. All great paintings,  
 Heroic sentiments, or grand architecture,  
 As well as fair mountains, or fair landscapes,  
 Refine and exalt. A strain of music  
 Has power to move, toadden, to inspire,  
 As well as the choirs of the fabled orchestra.  
 Who doubts that song has the high privilege  
 Of shaping human character and conduct?  
 Of vital something, pure and warm and strong,  
 Beneath the roughest of exterior  
 Lies hidden, and when smote by due emotion  
 Rushes into the throat and fills the eyes.  
 The rudest workman listens with rapt breath  
 To the lone violin through whose high strains  
 Occasional notes of strange untutored sadness  
 Transport him to Olympus, where he grasps  
 The Hebe-cups of auster. Every man  
 Is capable of high feeling  
 When lifted to his highest by the spirit  
 Which glows sometimes upon us from without  
 Inflaming his own spirit. There are times  
 When every human soul experiences  
 The perfume borne from some lower flame,

The sacred thrill of divine interior life,  
 The music is within the singer's thought,  
 Not a golden sunbeam, or a joyous bird,  
 On a flower wedded to remembrances,  
 May help to float it forth on waves of beauty,  
 Such subtler influences visiting men,  
 Prove something more than breathing breath,  
 Reveal that ~~the~~<sup>is</sup> the universe  
 Through our five mortal senses recognized,  
 Is not the true reality at all  
 As God-made, but a man-made fantasy -  
 That the real universe is spiritual,  
 And its material phenomena  
 No human sense, independent thereupon.  
 Suppose our sense of sight with greater power  
 Than Roentgen says, then the rock-shouldered  
 mountaineer

The lamp would appear to us opaque,  
 But as transparent as the air above it.  
 We see? with all material apparitions  
 Before us - we know; but if beings  
 With sense were absent from ours  
 Dealt with them, they to them were different.  
 God as Creator must be Infinite  
 Wisdom and Goodness, Power and Harmony;  
 And, therefore, make God the universe  
 Lean in no sort or little be discordant;  
 And it must follow, therefore, when

see. See 1.

Reciprocal accord it is an illusion.  
 Discord, or Evil, is impossible  
 From the creative view, because destructive;  
 Even materialistic theories  
 Of the evolution of the universe  
 Refute themselves if they permit discordance  
 As more than seeming; hence, such theories  
 Prove themselves foolish, for a spiritual God  
 Explains the universal harmony  
 Which, otherwise, remains inexplicable  
 From timed dust to sun to circling star,  
 All things prove universal harmony  
 Is the reality, else, all were naught,  
 And spiritual harmony proves God  
 All theories of evil, save in seeming,  
 Oppose themselves to God - refute themselves  
 From every standpoint, else, all things were  
 All things are good within a limit  
 In spirit, and from God's eternal standpoint.

### Perim

If you have infants, widow, gather, power,  
 Why, then, the sin and suffering on all sides?  
 Is not their awful presence a denial  
 Of the existence of a God in love?  
 Your optimism comes,  
 But pessimism goes.  
 These large souls live back the cause of life,  
 It fatuous will the amasing its own heart.

The savage instinct of self-preservation  
Breeds optimism. It subserves good ends  
With crude unmannered minds But when we see,  
With an experienced vision, everywhere  
The cruelty of Nature we must see  
Existence at its best is terrible,-  
It comes with no ray to light its gloom-  
Its great plumes the tinsels of a hearse,  
Nature is cruel, heartless, merciless.  
Cry out to her in anguish, she is dumb,  
No mother of the tiger in her jungles.  
She breeds us serpents in the wilderness,  
Distils us poison from her brightest flowers,  
Holds lightnings and fierce tempests in her skies,  
Plagues in her sounds, and shipwrecks in her seas.  
She freezes, burns, and mutilates her noblest  
As quickly as her meanest; she rewards  
The most heroic lives with agonies  
The most acute. Her disregard of justice,  
Truth, mercy, is mere coldly supercilious.  
Then Herod & Domitians. Take the look  
In a lost world eyes upon the man  
Who has killed him, then consider sex  
A Natural favorite scheme. Behold the slave  
In the seraglio, on the auction-block,  
Under the lash, and analyze the instincts  
Which Nature breeds in men. Take the lost  
at last  
Entombed beside Jesuus. Take the poor,

20.  
The Great Interrogation.

Whom we have always seen in a state of languor,  
Sickened and thin and sorrowful, till the mother  
Who bears the cloak descended upon the coffin  
Of her dead child, Take moist bedeck exhibits,  
The soul-purifying disease and sin and death  
Are the spirit's more earnest of foul, dark growths,  
While our fathers lay in their tombs, Their infant flowers  
Nursed carefully but to be nipt by frost.  
Drowned by me I say, in which find their youth,  
Or swilled by the sun which paints their cheeks.  
Life at its best is but a barren flower,  
Pleasure, an adder coiling at its roots;  
It is the way to woe and misery.  
How is the world now lost, and the  
Cause of freedom a farce?  
Of Wisdom, Justice, and Benevolence  
Contests each a master The sacred Book?  
This question has perplexed many thinkers  
With its full power - and a great trial,  
Since man must choose what god to read  
The Big Religion, the Sun - the God of a God,  
And first it creates a curse,  
We excommunicate the teacher of the  
False, and the true.  
Study the multifarious mythologies  
Of India, Egypt, and the Orient, with  
Of fear and sacrifice, the baseless  
Doctrines disgracing many modern creeds,

Oktim,

Why is it that despite such mysterious  
The best majority alive in God,  
Through all the darkest centuries of man?  
Why is it that the greatest sufferers  
From sinners unto God, the prosperous  
Would do don't him? Is it not because  
The universe is ~~in~~ <sup>of</sup> man's hand?

The basis of my optimism is,

That in the ultimate analysis

There is no soil, no antagonists

But all is universal harmony.

The veritate is all materia i thence

the exterminated ideas of God

and we excommunicated them of god,  
that the internuncio I have to pray.

What are the intermediate stages of granular  
minerals? Is there a phenomenon of early  
crystallization?

more, and a phenomena of course  
of discord which, &c.

For the objectified ideas of man  
 Always create "ignorance" in matter,  
 Which diff from its spiritual varieties.  
 This furnishes the clue, as I believe,  
 To many mystic labyrinths of error  
 Of the idealist philosophy,  
 And shows why metaphysical discussions  
 Seem futile as the task of Sisyphus  
 In Tartarus. So surely obvious  
 That the wisdom which first physics suffice  
 Must be discovered in its premises,

The sources of all verities are Good,  
 The forces which control all things are Good,  
 Or, else, the universe impossible;  
 However their phenomena appear  
 To man's imperfect senses, which discern  
 The universe in parts, set as a whole,  
 From finite standpoints, not from Infinite.  
 Hence, the ideots are right in claiming  
 That what we see is not the actual substance  
 As it exists in truth, and cannot be.  
 But that we see according to our minds.  
 It follows that the mind does not err  
 Attains a nearer knowledge to the truth  
 Than the duller, and that the more  
 Approach God's knowledge by his creatures  
 The more their spiritual vision overcomes  
 The crudities taught by the world.

If follows, also, that the Spiritual  
is the true substance and reality,  
for God is All-in-All and God is Spirit;  
And what our physical senses know as Matter  
Is like the In-fail of the phonograph.  
These indentations show incessant changes  
From moment unto moment, while the Mind  
These Logos dominates the instrument,  
Is the controlling force. It follows, also,  
The Spiritual Man is the true all-in-all  
Of man - his body a mere phonograph,  
Whose reflex utterances are oft mistaken  
By narrow physicians for the real voice.

But let us take your terrible indictment  
That pleads the utter heartlessness of Nature,  
And fairly scrutinizes the inferences  
To which it must inevitably lead.

Nature, all matter, all material things,  
You show are destitute of moral traits,  
Of every sign of spirituality, -  
Of consciousness, or beneficence,  
Of mercy, friendship, virtue, love or kindness.  
This proves that matter can not give them birth.  
Something can never emanate from nothing;  
And mind must emanate from mind alone, -  
Therefore, this written of the spiritual man  
His likeness to Supreme Intelligence.  
Whence come all Moral Forces? To what realm

Do they belong? You know they come from God,  
 And must pertain to a spiritual science,  
 In proving Nature visibly destitute  
 And utterly unconscious they exist.  
 Add unto this, what can not be denied,  
 That from the Savage to the highest man  
 The moral force, which all forms of matter  
 Entirely lack, shows an ascending scale  
 Of evolutionary growth and power,  
 Not only have you proven a spiritual God  
 And spiritual works; but spiritual man.

You have averred, somewhat dogmatically,  
 That Optimism comes from ignorance,  
 The basis of my Optimism is  
 Unshaken confidence that God is Love,  
 Wisdom and Justice, and that all His plans  
 Are better than man's plans or fancies,-  
 That God does all things well,-that pain and grief,  
 Evil and Sin are not realities  
 From the Standpoint of Divine Intelligence,  
 But from man's temporal Standpoint - merely, being  
 As stairways in our spiritual evolution,  
 (Wise old Ben Jonson mentions a great truth  
 In saying, Heaven, where the good men with crosses,  
 For God can not know Evil in our sense:  
 Of what is Evil, all His attributes  
 Proving He knows all things, yet cannot know  
 Aright that is Evil in its ultimate:  
 Because He can neither suffer nor create it,

Wisdom, Justice, or Beneficence.

Dissent were an actual verit.

From God's own point of view, the two & each other  
Would be constituents of everything,-

which might not invariably be Four,-

The chemist never could anticipate  
Accurate sequences from his conjunctions,-  
nor the physician ever prognosticate

The duration of mortal bodies,

The course of events on the globe

Or comets from their distant journeys;

Or the form it wears in rocks

Individual variety is wanting

To prove a law of order in aught,  
Proves the phenomena of seeming Evil  
Only exist in human consciousness.

Supposical perceptions. But they shew no  
Appearances of discord and misery,

the only laws. To attempt the problem,

Granting the actual verity of Evil,

and the claimant. Decl

and substituting Nature, - Atoms, Forces,  
Molecules, - or Necessity or chance,  
cannot diminish the inexorable

Need of completest harmony and truth,

which is always falsehood, error,-

If we'll we work together, or explain  
The grandest or the simplest, star or worm.

The Great Interpretation.

(Interlude.)

The Dreamer.

Within the clouds and by the streams  
 Between the suns and stars,  
 The dreamer of the fairer places  
 Is peaceful to thoughts.

The brightest planet in the dance  
 Is silent in the suns afar,  
 While, like the stars in darkness, are  
 The dreamer's thoughts.

What where are music and the bright  
 Such perfectness before us,  
 When, in the darkness of the world,  
 The dreamer's thoughts are here?

The last thought of the world is left  
 Unconquerable, as the last star of day,  
 One silent star in the dark sky,  
 As the last thought of the world.

The dreamer is the last star of day,  
 The last thought of the world,  
 The last thought of the world,  
 Only the fairer places.

Is bird so blst and man so curst?  
 Nay, all is perfect Good,  
 And man, God's appointed likeness, first,  
 Could all be understood.

3.

The method of the Infinite  
 Rule bird and stream and man,-  
 What matters it that human soft-  
 hearts not the perfect plan?

Enough of God illumines our eyes  
 To know His ways are Good,  
 Therefore, our trust in God is well  
 Though dimly understood.

We falter on through tears and prayers,  
 We run, or pause, or fall,-  
 What matter all our griefs and cares  
 So God is over all!

— — —

"And God saw everything that He had made,  
 and, behold, it was very good." - Genesis.

"That soon good befall thee, I mean, it is  
 from God, and whatsoever evil befall thee, from  
 thyself is it." - Karan

"Thou lovest all the things that are," - Solomon

Do  
The Great Interrogations.

Part Second.

Dialogue.

Pessim.

Analyze not your motives and desires  
Too closely; see some horrid shapes unfold,  
Eyes in cleancet souls. The purest ideals  
Sculptured in human thought have feet of clay.  
This proves our tendencies to sin inborn,  
Like the breed seed of death within our bodies,  
Sure to develop, more or less, through all  
Our mortal days. Evil is not a myth,  
Born of the colored glasses of our thoughts,  
But a malignant presence on this earth.

Optim.

I speak of the phenomena of evil  
From the standpoint of eternal verity,  
Not from man's narrow vision in this life.  
If God be All-in-All, then it must follow  
That what men know as Evil is a part  
Of the balingenesia of Nature,  
Like the shadows which are comrades to  
the sunbeams.

Of use in the Divine Economy,

First - & it is a man's intrammeled thought,  
By thinking I began - & probably the next  
of a wild form of Evil any & of regard  
One wonder world - Process of Nature  
I consider - & I find the power - like earth envelops them  
Is kept from their being - the only one

By the sun's rays & pierces to the sunlight,  
Or light & sound with a luminous robe,  
In fact - then in fierce battles with the winds,  
Are bold to head & clift in majesty.

To me, with all her seeming cruelties,  
Nature is beautiful - & a wise  
One - to many others in this case she  
Afford a pigment lecture to her charms -

If we will but turn them into a benefit,  
She can't teach us better lesson.  
It may well be the insults of Nature  
Are needful to our souls & flesh indeed,  
But that cannot be a duty of Nature  
To afflict us, when with his own spiritual

we are nothing & light through these reflections  
that is - on the thought which seems the truth -  
That we are nothing & have no power  
To do good - & that we are nothing & have no power  
To do evil - & that we are nothing & have no power

Freest fact - of everything, save God;  
 Except for Inequality, all life,  
 All change, activity, development,  
 Even all thought and of Knowledge from external,  
 Would be impossible. The rivers flow  
 From the mountains to the sea, the vapors rise,  
 The birds fly through the air, the flowers expand  
 And blush under the sunbeams, speech is heard,  
 And music, sweet Bacchante, masters us, -  
 The sun and moon, and earth move on their way,  
 Our times seem how day and darkness differ,  
 How fire consumes, how tides obey, - in brief,  
 The wonder-workings of the universe.

Because its forms and forces are unequal,  
 As, without Inequality the finite  
 And temporal would be impossible,  
 And all the mighty links and processes  
 In Evolution, - which can never show  
 The Germanness of a perfected product,  
 All products being only transient phases  
 Of the continuous and eternal process.

And yet, this very Inequality,  
 Which passes Divine Superiority,  
 Is known to mortal thought as Sin and Evil,

When we discern that Inequality  
 In forms and forces is prerequisite  
 To action, and many an unfeeling  
 And many an unkindly

is revered as a substitute for God, -  
That害怕 all atom are alike,  
Yet generate forms, forces, attributes,  
With which man at first,  
Especially could not find creation,  
This is the first step of subsequent knowledge,  
For man, though he found in things inferior,  
A certain law in working forces, and narrowing  
of mind and bound, but to a higher,  
Power to be found as source and life of all.  
I have not striking, and the ruffled voices  
Of Science shall be heard in trumpet,  
Announcing to man the human intuition  
Whil'st the P. t. life is living, but, in voice;  
For science now begins to lift the veil,  
To show the country of seeming Evil,  
The actual Good dispeased - that it assists  
The evolution of the human race  
To higher psychical realities  
Through conflict, suffering and resultant ~~the~~ Strength.

The animals are empirical & have planted  
their qualities from such environments, -  
From the storm rock still adds unto its strength  
In, but still the little - how angles win  
New fibres in, against impinging winds, -  
But for individual success to learn the law,  
Through man's to until science drives  
The Human race home with all converging facts.

Why not some easier or simpler scheme?  
 Eliminating sin and misery?  
 God's ways are infinite, therefore must be  
 In non-conformity to human methods;  
 All the analogies from Nature teach us,  
 And all experience confirms the lessons  
 That happiness must be a growth, the greater  
 For being fed by tears, the lovelier  
 If shaded sometimes from the glowing sun,  
 And the crown-jewel of the attributes  
 Which from the soul's "dark" gland into God  
 Is its abiding, this - malignant - sun.  
 A virtuous life can't be got without choice,  
 Without a man's own free-will, and bright  
 Of course, inaction, and a morose course,-  
 To be good, therefore the privilege  
 Of being otherwise, is negative  
 And back those glorious qualities of virtue  
 Which win the smiles of heaven and of earth.

Nowhere is God's eternal scheme  
 Of Evolution, in all spiritual things,  
 As in all modes of matter - His Creation  
 Never completed but perpetual  
 And all His grand activities at work  
 As when the mornin' star first shone together  
 And never seen again in the same place,  
 So Heim as the day, from the first birth  
 Of man, from molten earth

It can not stand by itself to the last moment,-

and it must be supported by other pillars,-

depending on the flowing waves and cliffs  
as pillars of support and foundation,-

From lumbering cart to the electric car,

And naked courier to the cabled sea,-

The vast ocean and sub-lattice screen

Is the Gierke's telescope and Roentgen rays,-

From tombs to the heavenly Straus of Light,-

From painted cannibal to Seer and Sage,-

From ignorance to Planting forth,

From to the clouning day

Of all the earth at universal peace,-

The glorious plan of God's activities,

Ensuring perpetual development,

Can not permit friction of perfection,

In the material phenomena

Or even man made in His spiritual image.

Then, what we our "bad influences" we call Evil,

For Nature or in man, is but a process

of "good" under the scheme of evolution,-

The spirit man can ascend

by stepping along, (the often they may slip,)

its menu to attain the final goal

If good & evil, in our world become

One, then there will be none pollution

Give us, if discord, like the atheists'

Opposites of the spiritual pollution,

The best & truest plan of harmony and order

Evolved the stars from whirling globes of flame,  
 Never designed men to be lazy angels,  
 Standing like useless courtiers round His throne  
 Swinging their ancient harps to ancient tunes.  
 Eternal action is the code of God.

In groups or in divisions, forms of matter  
 Are all subordinate to the forces,  
 Real, though invisible, which govern matter,  
 And all such forces differ in their power,  
 Just as one star from others in its glory,-  
 Forces of inorganic chemistry,  
 For instance, subject and subordinate  
 To those of other agencies in power  
 Whenever two or more accumulate  
 They always tend to and this greatest  
 The law of gravitation, for instance  
 But it ought must spell them out from their  
 effects.

This finds ~~all~~ <sup>all</sup> forms of matter here,  
 The forces which control them are eternal,  
 The same to-day, yesterday, and forever,-  
 Whatever the vicissitudes or changes  
 All subjects of their empire undergo.  
 Mutation is the attribute of matter,  
 But, the forces governing the universe  
 Are imperishable and immutable,  
 And, therefore, eternal. Their source

Is ~~not~~ <sup>not</sup> material and spiritual.

Pessim.

Religious superstitions rule mankind,  
As tyrannies until the intellect  
Rouses into resistance. Agencies  
Of the invisible world are recognized  
In every fact and incident of life;  
A mystic Presence broods in midnight skies,  
Smiles in the life-inspiring sunshine, rages  
In tempests, smites with lightnings, etc  
with flames,  
Fires in the gloominess of mountain cliffs;  
The altars smoke with sacrificial blood;  
Anthropomorphic gods dwell in the skies;  
Neptune and mermaids and mermaids  
People the ocean; Vulcan stirs his fires  
In the volcanic canons of the earth;  
Charon is ferryman of Styx; Diana  
Follows the bounding deer with bows and arrows;  
Satyrs and fauns and nymphs bathe in  
the streams,  
And romp in the recesses of the forests;  
And Pan blows anywhere his tuneful reeds.  
A babel of beliefs and ceremonies  
Rises inane, and all is dire confusion,  
And priesthood ranks incandens the earth.

But men begin to look with closer eyes,  
And reason soon informs them that the  
despotism

Of physical phenomena around them  
 Is all a causal chain of material forces  
 Governing matter. ~~Science~~ then is born,  
 And Jupiter dethroned. Then soon begins  
 The progress of that cruel disenchantedment  
 In which Religious Faith falls, one by one;  
 Her fond beliefs torn from her weak embrace  
 By the relentless and strong hands of Knowledge;  
 Until, at length, like Niobe she stands  
 Forlorn and weeping. Such the history  
 Of Faith, in orient and occident,  
 Whether she knelt to idols, relics, totems,  
 Down to planets or to animals,  
 Uplifts her vision to the Cross or Crescent,  
 Or substitutes Nirvana for oblivion.  
 Meanwhile, Ecclesiasticism steals  
 The mantle from her shoulders, and assumes  
 To be her champion, and, with steel and fagot,  
 Her victim, insults, obloquy.  
 From generation unto generation seizes  
 A strife still undecided. It immures  
 Great souls like Galileo in silent dungeons,  
 Burns both Catholic and Protestant.  
 It drives a Heretic into parricary;  
 And even now it burns in Armenia  
 The helpless Christ. The sword of Islam,  
 While Europe, like a broken pinionbreaker  
 Lays on his hand the iron loops of his leots.  
 The ignorant people no more to claim a right,  
 And unenlightened smell a stink before every-

Religion.

Religion is a mass-misgoverned vice  
Whose every aspect is thrice odious,-  
Firstly, it's covered by the Scholar's Cap  
Or by the red hat of the Gardner  
Or, the saffron turban of Mahomedan,  
Or, black cloth made of silk & velvet, Persian,  
Next on this oily beast dust from the grave,  
that reaches out the marrow of the bones.

To science & Philosophy what belongs?  
To human nature in its viler aspects.  
Pigotry thrives among our scientists  
As odious as among our theologians.  
The burning of heretics with whom I concur,  
No doubt, has done vast harm. The Inquisition,  
They say, the bigot, social ostracism,  
Have been its torture-tools from age to age.  
It is most strange that scientists who seek  
Honesty after truth, sometimes rebel  
Against such vileness, and, in their rebellion,  
Fall into errors, with their vision clouded  
By passionate indignation at their wrongs.  
Yet truth must hold soil. Science and Religion  
Wormholes for all such errors, tracing them  
To their real fountain-heads in human passions;  
And this but amazement & wonder.  
All wrongs remain in some thought or creed  
Of ours, which we ourselves do not realize.  
This is the secret of all the woes

With's machine not Religion, according,  
And its declamatory stock-in-trade

For foolish, superstitious, credulous ones,  
These true Religion sternly disavow.  
The awful strain such men of old hit,  
How fierce and true the heart of Contumacy  
Wants resolution to take careful bearings  
Of where the better line of life and eternal  
Abuse the fog, the bilious and the tempest,

that man-made creeds,

From out the young sunnings,  
Those tropic currents flow eternally,  
Nowise know the cold, cold water not to

It's far at long<sup>way</sup>  
At the end of creation of these  
All ages and all faiths,  
All forms of the world, and all the  
All time known or infant and foetus,  
Now bring forth their own progeny,  
And in each one's hand go on the  
away from the eternal verities  
Of the religious a spiritual god,  
A spiritual however a spiritual  
center of sun and stars  
spoiled because astrology  
horoscopes, or scientists,

in the initials of astronomy,  
Supposed her been a satellite of earth?  
area Science never moves her body like  
the shadow of a things become,  
people often like a devastating flame  
her facts concern the foolishness of man.  
in aerates of science and Religion  
Not only are throughout harmonious,  
but are essentially identical;  
People of the world and heresies  
have always back and forth in science wages  
of their wants and talents,-  
and the wings that congregate at night  
the bays of the electric globe,  
are angels, although new visitors, are not  
the shadows or creatures of the light.

Passion.

Your theory that Science and Religion  
are in full harmony, is one more instance  
of supposing theories little else than spin  
your gaugy web ~~and~~ <sup>of</sup> shining goodness,  
which best consider when some cleverly fact  
possibly born in the pictures in concern,  
which touch the very essence of man's being,  
such seem a plant that germinates and grows  
it not spontaneously in ignorance,  
but to see under the sun of knowledge.  
why is it the discourses on Science  
that kill religious hope?

It caused by indignation at the wrong,  
 Which ministered, not Religion, and not fury,  
 And its declamatory stock-in-trade  
 Consists of fierce appeals to history,  
 For follies, superstitions, vices, crimes,  
 Which true Religion sternly abhors.  
 It is needful when such men in self-righteousness  
 Show themselves to be the bearers of controversy,  
 What contention, to take careful bearings  
 Of where the true line straight and eternal  
 Abides the fog. The billows and the tempests,

forget it that man-made creeds,  
 Once, ruled over ceremonies,  
 Warm orange Gulf-streams,  
 Whose trothless remnants flow on and  
 Flow on.

forget  
 It causes of ignorances and vanities of men  
 Fill Religion with foolish follies  
 It therefore, when a man, enlightened by  
 His own ignorance, first feels follies,  
 May he forgive their wrongs,  
 And in fair logic take no jot or little  
 Away from the eternal verities  
 Of the religion of a  
 Spiritual Man  
 He says the verities,  
 Have been despised because astrologers  
 Know foolish horoscopes, or scientists,

The Institute of Astronomy.

Can she then a satellite of earth?  
Our Science never moves her half life  
Nor mock Divinity or things divine,  
though often like a devastating flame  
Her facts consume the foolishness of men.  
In creation of Science and Religion  
It only are throughout harmonious,  
But are immutably identical;  
though often crucifixes and heresies  
Men wandered back and forth in leisures vag  
And in the ionists and scientists,-  
The angels winged that congregate at night  
The boughs of the electric globe;  
which, although new inhabitants, are not  
inhabitants or creatures of the light.

Pessim.

Your theory that Science and Religion  
are in full harmony, is one more instance  
of blinding theories like spider spin  
Their gaudy webs ~~of~~ shining gossamer,  
Which burst asunder when some clumsy foot  
Fleekly invades the fabrics. In concerns  
which touch the very essence of man's being,  
both seem ignorant that ignorantes and know  
almost spontaneously in ignorance,  
by to add under the sun of knowledge.  
why is it the discordances in Science  
baffles religious hope?

Optim.

But is that true?

It is the fault of superficial thinking  
To leap to ready conclusions. An apparent  
Antagonism may be, often is,  
Real consonance when this rightly understood.  
Science still stumbles along paths of darkness,  
Doing her noble work at best she can;

If it impossible she should escape,  
Frequent mistakes, false steps, occasional falls  
In the dim labyrinth through which she gropes.  
The light grows strong and stronger on her way  
To the advances. It is much too early  
To see her blunders for the exaggerated  
Of false discussion and dark sophistry;  
But wisdom takes the truths she has discovered  
And with fair aspect bids them fill their part  
Unconsciously to their fullest. To my mind,  
Science unfolds pre-emptive evidence,

Of high degree, augmenting constantly,  
Of gold, not of man's immortality;  
With multitudinous harmonious hints  
From unexpected sources. Now and then  
Some physician who is an atheist

Abhats beliefs with what he calls his facts,  
Replies. He knows that they are facts at all,  
How strange or not, each decade witnesses  
Expected date and theories in science.

Our senses are deceivers. See what truths  
Lie in the "dismal" world for truth.

Is much too credulous? Does the sun rise?  
So thought the ancients from appearances.

Who has the system of Philosophy  
so well taught it, that all is made a comet?  
Who solves the riddle of the Rings of Saturn?  
Who is it now feels sure as once he did  
that earth is cooling fire cooled at its surface?  
Collapsing theories should teach us caution,  
But not discourage the investigation  
of all material phenomena,

For seven investigations are exalted  
above all science and accomplishments,  
which in their course of progress are reached,  
Till the man of the world has his promises.  
But who is apast remember always,  
How closely with the phenomena of facts,  
Lies & the very most dismembered facts,  
Will with their fibs tint the world,  
And never with the entity of truth.

For Truth is Absurd & Infinite,  
And mirrors which are only temporal fragments,  
seen short but broken glimpses of her face.  
Matter may show phenomena of facts,  
As temporal fragments of the Infinite,  
But Truth is infinite in everything,  
Therefore, not learned as an entirety,  
By spanning the material universe.

No sand-stone-hammer or dissecting-knife  
Has ever found it, Truth is spiritual,  
And when we knock the malleable truths of Matter,

We worship idols of our own creation.

The senses may perceive appearances

In the material ~~and~~ universe about us,-

Yet who can tell on earth's foot of earth,-

Its animal and vegetable life,

Its inorganic and organic functions,-

And teach to us its mighty mysteries?

We know the phenomena of matter, pp. 23

But hope, faith, truth, love, justice, and their  
righting, to distinguish from material things,

We name them spiritual. Names can know  
~~nothing~~

And what is meant by "spiritual," to plain,  
Depends on the individual existence.

Of God as a spiritual being. Without God,  
Spirituality is mere ~~imagination~~.

With God pp. 24  
Between the spiritual and material

Is one of substance and reality,-

The spiritual is known as All-in-All,

While the material is its utterance,

Its shadow, or reflection, at the most;

As man as a spiritual being is outside  
the code of the material universe.

Man projects an ideal shadow,

Which is often the reverse of matter

If apart from him - it contains a science

Ignoring God and all that he creates,

Sister - Disciple.

After

fitting the impossible -

and, in their inabilities;  
 And find themselves lost in a maze of shadows,  
 They must be some day they cannot find,  
 And their attempts are lost in high theories,-  
 Conjecturing Protoplasm, Molecules,  
 The Concentration of the Energy  
 Of atoms, Radiation, Polarization,  
 Infernal forces and Energy of Matter,  
 Atomic fantasies of various sorts,-  
 In order to avoid the need of God,-  
 Had found all their traps, in fact,  
 Beginning & subsequent discoveries

Of inconsistent facts. Sooner or later  
 These stumbling blocks will be cleared away.  
 Must learn the primal truth, There can not be  
 A separate science of astronomy,  
 A separate science of geology,  
 A separate science of biology,

Or Chemistry - except fragmentary.  
 Therefore, the true and empirical  
 The science will be the Unperceived Truth  
 Of a harmonious Entity, throughout

The universe, whether of mind or matter.  
 Created by, & Mind Religion being  
 Associated with it in no part,  
 They are but two aspects of the same  
 Being, & are in no wise opposition -  
 & will always, when this is so, be in accordance,

Matter, as the Materialists define it,  
 Has no existence, is a mere of shadows;  
 Hence, Nature knows ~~exists~~ when atomic  
 Microscope, or dissecting-Knife are used  
 To penetrate into its mysteries;  
 Forgetful of the spiritual government  
 Which is externalized in things of Nature,  
 And which, therefore, is the real integer  
 To be explored to comprehend the parts.  
 No true knowledge can be attained  
 By searching into mere effects alone,  
 Ignoring the realities behind them.  
 Which are their causes and their action.  
 Matter, as the materialists define it,  
 Could never cause its own existence, nor  
 Could self exist - all of their labour of Matter  
 Like the toy-watch that here had a main-spring  
 To make it run. Nature is manifest  
 As the externalized idea of One  
 Who is Supreme Intelligence and Power,  
 Mind, therefore, is the origin of Nature,  
 Dominates vitalizes, and explains it,  
 Is recognizable thruout its realms.  
 This does not mean that there is  
 Nothing  
 But that, in truth - - - - -  
 And Nature the instrument of my thought  
 Is Nature's will - - - - - known to God.

There is no such thing as spiritual creation,  
False, of necessity, are all man-made  
concepts of the material universe—  
such terms as physical and spiritual  
differences in man consciousness

In terminology—though dangerous  
it tends to confuse us with distinctions  
Inaccurately conceived; realities

God is also "the spiritual", for God is All,  
and you are spirit. All material things  
Are but expressions of the spiritual.

We misinterpret and misunderstand them,

But God is Wisdom, Harmony, and Good,  
And all realities proceed from God,

Therefore, can not be evil. Answer me.

By these Intelligences in Matter? Are  
self-consciousness, Volition, Faith, or Truth,  
In land or ~~in~~ water, muscles, brains or  
~~between~~ whatever nerves?

Upon what basis is it thinkable

That Matter was its own unaided Maker,  
It gave itself birth and then gave birth to Mind,  
Is self-existent through unconscious forces,  
(For, otherwise, it could not self-exist.)

Which comes by some haphazard to its aid?

What is there in the one of wisdom only,  
And yet it... . . . ?

(Interlude.)

The Portrait.

Within my humble hall there hangs against  
the wall

A fairer flower than summer garlands show -  
A beautiful old face, whose gentleness and grace  
Beam forth like winter flowers beside the snow,

How calm the light which lies within those dear  
old eyes!

How noble the old patience of that brow!  
Those furrows which the years have deep with  
many tears -

Ah! how serene beneath life's sweet now!

As on that face I gaze, my fancy seeks the days,  
Long vanished, which her laughing girlhood knew;  
I see the well-swept meadow oft has told me of,  
And forest paths her bare feet ramble through.

And then my fancy turns to those romantic days  
When manhood built castles in the air,  
And saw in bright day-dreams Phyllis valored  
Streams

Where dwelt no dordid souls and all was fair.

Has all now remains of years of joy and pain  
Beams pictured in that face upon the wall?

"He should bloom so might,  
    fatal tomb

which in its voiceless darkness buries all!

Constant and faithful friend, within these  
    lines I send

"Every yearning for thee, wheresoever thou art,  
    For, like a ~~lily~~<sup>flower</sup> now thy lonely memory

    And blossoms at the gateway to my heart!"

"If I take the wings of the morning, and  
    dwell in the uttermost parts of the universe,  
God is there." - David.

"He that loveth not knoweth not God,  
    for God is love." - John.

"Yea, the Lord shall give that which is good." - David.

"And God said, Let us make man in  
    our image after our likeness." - Genesis.

"And hereby we know that He abideth  
    in us, by the Spirit which He hath given us." - John.

"The Lord is good to all, and His mercies  
    perpetually abound, over every world - the whole  
    Scope of Nature. There is no substance  
    of life, - " - The Vedas.

"The Lord is good to all, and His tender  
    mercies are over all His works." - David.

Part Third.Biology.Creation.

We see a crescent moon adorn the sky,  
 When really 'tis a full and rounded orb,  
 But 'tis not logical to say, therefore,  
 There is no moon at all. To me it seems  
 Highly incredible that moon and stars,  
 Those rock-titted hills, the ear on which I ride,  
 The far with which I can discern with you,  
 The ears through which I listen to the bleak  
 The eyes through which I gaze at things around,  
 Are all phantasmagoria, all deceptions.  
 In truth, all such to men are very real,  
 However cunningly the metaphysicians  
 Build webs of gold to snare us with.  
 You demonstrate that all human knowledge  
 Is traceable to the five physical sciences,  
 And have unwillingly admitted 'tis true.  
 Yet you affirm that 'tis the sense to teach  
 All necessary falsehood and not knowledge.  
 It seems to me your metaphysics lead you  
 Into rank nonsense, - makes you an agnostic.  
 In the only realm where man knows anything,  
 And yet a dogmatist there he knows nothing.

Optime.

Of course, it would be pretty soldiery  
To build entrenchments weak as possible,  
And then persuade a generous enemy  
To fight behind them, while your cannon-balls  
Punish with noise of havoc round his walls,-  
But only a dullard could be so entrapped.  
You always fail to catch any meaning,  
And practice - with a scowling frown, I trust, -  
The tactics of the sophist, who distorts  
His adversary's thought or affirmation,  
And then triumphantly demolishes  
What is his own and not his adversary's.  
Such methods are beneath the dignity  
Of the high theses we are now discussing.

First, I affirm that what the senses teach  
Are only the appearances of facts,  
And not the facts themselves; - appearances  
Linch to breed errors, more or less, -  
Which multiply when the observer takes them  
To be the facts themselves, but which diminish  
When the observer knows them what they are, -  
And useful when the observer understands  
To search beyond them for their spiritued meanings.  
The physicist whose faith is firmly fixed  
On the undulations of impalpable ether,  
Contradicts the reality of colors  
In the objects where his eyes seem to perceive them;  
Ptolemy deemed the sun a satellite,

which Joshua overcame in the day.  
 The moon looks larger than the sun because  
 of the mirage. Paints a landscape in the sky.  
 The motion of the car in which you ride  
 breeds optical illusions, more or less;  
 your eyes, your ears, your taste, your touch,  
 Believe you. Tell you seem a walking shadow,  
 at times, or an insidious song.  
 No wonder that the Academic Skeptics -  
 Believing knowledge to be wholly born  
 Of the five senses - can never do without  
 That all man knows is that he nothing knows; -  
 Ignoring like all others, the moon.

It is not that man cannot see the moon, certainly  
 he can and he taught her by his physical senses,  
 But necessarily implies cognition  
 Proceeding from a source above the senses.

But I desire, that when Cartesians think,  
 And present to themselves they are, or if they could,  
 Their very limited maximum prove that they think,  
 And therefore that they are. But when God considers  
 Being with its better ends, or with upright ones  
 He finds, the dim horizon of this life;  
 Then it is proven man is spiritual,  
 And not

cognition, - so,

Its most inferior and delusive part,  
Because Mind is the sole reality,  
And sensuous objects to external symbols  
Often mislead and are intermixed.  
The fact that we have no reason <sup>to</sup> intuition,  
All spiritual knowledge is once certain  
In its results than knowledge that is sensuous,  
Affords an argument which has no answer,  
What right have you to say, unless you know it,  
That all you know is what the senses teach?  
But, if, you know that does it not then follow  
You know that which your Senses cannot teach?  
Your Human cognita about Sensuous Knowledge  
Being man's all-Knowledge contradicts itself.

### Pessim.

When you assert that all our senses teach us  
Is of phenomena and not of facts,  
Does not your doctrine of Phenomenalism  
Conduct you straight to Agnosticism?  
Agnosticism and phenomenalism  
Are complementary aspects, after all,  
Of a single doctrine? Does not the agnostic  
Re-patiate on what we can not know,  
And the phenomenalists will to explain  
What what we know is, not the thing itself?  
But its appearance to our consciousness?  
Where, then, is the essential difference?  
Are you not traveling the beaten highway  
To scepticism, without knowing it?

On the 20th inst.

With the usual quietness  
I went to my office, put on my coat  
& started for my office in  
Syracuse in the usual quietness.  
I took my usual seat at my  
desk, sat down & tried to do  
business. I had the usual  
sense of quietness, but my mind was  
full of thoughts of the day before.

The thoughts were the same  
as those which I experienced  
at Syracuse the day before, except in color  
of thought they were more  
darker and more sombre. The  
thoughts were such that I was  
alarmed about all material things,  
the world to man & man to the world,  
and we who have only the world to us.  
The darkness became darker and darker.  
Reason was helpless in darkness until  
that irrationality longer doubt,  
that a universal reign of harmony,  
Power, wisdom and benevolence is  
to be found.  
Everywhere and comprising everything  
this world - and - that of the  
universe.

... Truth ...

If you can see or touch or taste or smell,  
 Is shown by modern Science to exist  
 As something which we absolutely know.  
 Outside of individual consciousness;  
 in for example, principles of Motion,  
 Of Chemistry, or of Geometry,  
 Which we apply in all concerns of life  
 As verities in which our faith is steadfast  
 As in the universal principles  
 Of justice, and the like, which are a part,  
 Also, of the world-Soul not bound by matter,  
 These universal truths are not material,  
 They are eternal and immutable,  
 While all material phenomena  
 Are changing every hour and every instant;  
 These universal truths are not material,  
 Because unrecognized by any sense,  
 Nor are they born of matter which is finite  
 For they are infinite & to govern matter,  
 This highway does not lead to skepticism,  
 As you supposed, but to a Spiritual God,  
 A Spiritual Universe, a Spiritual Man.

### Pessim.

But Science deals with matter as its subject,  
 And, therefore, takes and treats the universe  
 As one of facts and not phenomena,

### Optim.

Science investigates the principles

# The Great Interrogations.

(Themselves, per contra, immaterial,) Which rule material & material phenomena. What electricity is, or is not, No electrician undertakes to say; He studies and invokes the energies Which he discovers are the creation Of an incomprehensible source and there, Safely relying on the truths which ~~is~~ are A part of everything, constructs his arc-light, till now their wonderous wire around the globe. These immortal, universal truths Of energy which he invokes, he knows Are called him on as truths absolute, Immortal, in all things infinite, - Thus wholly different from forms of Matter With which he deals as mere phenomena. If scientists dealt with the facts of matter, Not its phenomena, as conscious objects, Then science would be infinite. And science has a further work to do.

## Perdix.

It seems your argument throughout is based On the assumption of the Spiritual, - whose synonym is Sakrmatural. Man's mind is something conscious, According to your theory, not to the material, but conscious. But I do not understand,

And you, at least as Supernaturalism.  
 This is an age of facts and materialists;  
 We have outgrown those superstitious days  
 When men knelt down in servile fear and worship  
 As egotistic Supernaturalists.  
 This is a universe of law and order,  
 Belief in miracles is obsolete,  
 And supernaturalism an offence  
 Against the growing knowledge in all lands.

### Epitome.

When I affirm the Supernatural  
 I sanction, not deny, cause and effect  
 Order and law, and harmony throughout,  
 But I discern the reign of law beyond  
 The narrow realms of matter, known as Nature,-  
 For Nature, as thus defined, embraces  
 Only a fraction, not the integer  
 Of the unbounded universe of God,-  
 Nature a transient ever-changing Vestment,  
 A finite symbol of the Infinite.  
 Then you deny the Supernatural,  
 Meaning thereby that you deny all law,  
 All causes and effects, outside of Nature  
 Is the material universe, you then  
 Deny the reign of law is universal -  
 The same as to deny it altogether,-  
 And disregard the evidence of facts  
 As incontestable as Sun and Stars.

## 56. The Great Interrogations.

Self-consciousness is sufficient material -

If not, find in the form or law in matter

Which can replace self-conscious thought. And  
where

In Nature shall the aspiring Physicist  
Find - the mystery, or find the cause  
of such effects in Conscience, Will, or Reason?  
You doominate that matter gives them birth -  
But cite me to your proofs! Your theories  
Stand unsupported by a single fact,  
Through scalpel, hammer, lens, glass and retort  
Have been at work through busy centuries.

To all of the phenomena of matter

We have attached specific attributes -

Like shape, divisibility, extension,

Color, or smell. Whether such attributes  
Are resident in the phenomena,

we, and no man's concept is ever made,

Is immaterial to this argument.

We deal with them in practical affairs

But, that they seem to be, and need the proof

Of our five senses for their attributes,

It were needless to accredit to matter

Inherent energy, or life, or reason,

Save when some desperate materialist

Seeks to escape dilemma with conjecture.

Matter is always, and this must be evident,

And, that it is so, is known with

the most perfect exactitude.

That is to say,

perceived when clearly, that is  
by logic and experience -

mind that objects are perceived,

not as they are if not perceived,

but as they are if the mind does perceive them.

that about which I do not know them

The Selfsame being and origin,

a vision could not be true at all.

the second the mind is educated,

knows of greater, or lesser etc.,

Infinite Realities

it comes to deal with forms of matter

Infinite Realities

the third the mind is educated

the fourth the mind is educated

the fifth the mind is educated

the sixth the mind is educated

the seventh the mind is educated

the eighth the mind is educated

the ninth the mind is educated

the tenth the mind is educated

the eleventh the mind is educated

the twelfth the mind is educated

the thirteenth the mind is educated

the fourteenth the mind is educated

the fifteenth the mind is educated

the sixteenth the mind is educated

the seventeenth the mind is educated

the eighteenth the mind is educated

the nineteenth the mind is educated

But spiritual attributes have I for —  
 From those which characterize the forms of matter  
 What colors shall the cunning artist mix  
 To mimic memory? What shape is form?  
 How many inches long is hope or faith?  
 What length or depth shall we measure to  
 Conscience?

Where is the clay that suffers, where the rock  
 That sails the empyrean like your thought?  
 What germ or microbe can adjust the  
 Scales.

Of right and wrong, of justice and injustice,  
 How can I judge? Which, like the soul,  
 Dives in the fire and rides the cockling cloud  
 Be the same substance as the forms of matter,  
 Disorganized by flame and ruled by space,  
 Spiritual vertices and forms of matter  
 Are proven distinct by attributes,  
 The Natural everywhere requires behind it,  
 To manifest its vast grandeur,  
 Super-intelligence and super-will,  
 We find the organic forms assimilate  
 The inorganic forms to aid their growth,  
 Likewise, we find our thought assimilate  
 Impression through the medium of our

Senses;

But how can man assimilate the

Of inorganic or organic Nature,  
 And be the man — super-natural?

the Supernatural - the Visible  
and the Invisible - the Foreign Shore,

The Supernatural - of which it made  
The realities which are no part of Nature -  
Though some may be externalized in Nature -  
like God, like Faith, religion, Justice, Truth,  
Self-conscious thought - the Supernatural  
Is everywhere an universe of facts  
Of law and order, causes and effects.  
Some of its truths are better known than others -  
Many unknown - and someday there may rise  
A Darwin of the Supernatural  
Who shall not profit who is found

To have looked toward Phantasmagoria,  
To have clung to races and crevices,  
Mismatches, to steadfast verities exist -  
Like sun and stars before Copernicus -  
Indubitable, however difficult,  
Meanwhile, each new-found truth en-  
riches men

more than their palaces - each gleam of light  
that falls on us from the Supernatural  
More precious to man's life than piled-up

Magnificence . . . grace clings still fast to its hopes,  
The innocent - whom we know not if God exists,  
Or not - and beauty partly hidden

From mortal eyes some time may have their soul  
 Man fully rent. It is this steadfast faith  
 Preserves our race, its verit' is shodou  
 When we concede the progress of our race  
 Demands Religious faith - for these faith fails,  
 Ruin and darkness follow, nations perish,  
 Great cities are the hot-beds of the vices,  
 Other minds and bodies retriage, because  
 Their keener desire for health and pleasure  
 Breed a malign forgetfulness of God.  
 Man courts disaster when he dares to scorn  
 The spiritual code of God-created laws  
 Which rule his being. All experienced ~~freedom~~  
<sup>points</sup>

To such disasters, thereby it may be seen  
 By proving penalties, &c. in this form  
 Only that men need to be theological atheists  
 For their own betterment, but does not prove  
 God as a verity - as some great writers  
 Try to split hairs to say, so to escape  
 The inevitable logic, otherwise  
 Which shatters with ease to its base, -  
 By ardent sophistry, good if Religion  
 In God be regarded to human kind,  
 Then follows the necessity for God  
 As a Being, not as a myth,  
 Then, the belief in God cannot be a foolish  
 Or delusive broodings for idle mind's repose,  
 Then, in a word, then I think it is evident

I find no utility for a Belief

In something whose existence they deny?  
They do not argue that the Belief in God &  
Belief in man is subjective thought,  
Not from objective facts, - in other words,  
That men believe themselves in such belief.  
And then admit that it is highly useful  
That men should buy the falsehoods to  
~~these gods!~~

Such dogmatizing is absurd, per se,  
And stick-borne. It involves a contradiction  
Of their other dogma that Necessity,  
Real and not ethical, is a creator  
In the evolution of all things that be.

### Pessim

By Supernatural, I wished to mean  
The goblins, dragons, ghosts, mythologies,  
The fear-begetting Satans, large and small,  
Which the credulity of ignorance,  
In darker ages, and benighted lands,  
Wove as the warp for its religious thought,  
Which cunning priestcraft, with its Delphic  
friends

Its sacrificial altars, its vain pomp  
And solemn ceremonial shrewdly fo-  
Knewing ~~the~~ <sup>the</sup> sacred,  
Knowing its flower sustained by ignorance,

And which, to-day, though knowledge is abroad  
 With her fierce torch to drive away such darkness,  
 Turks in the gauds of self-concerning churchcraft.

Criticism

But that is not the sense in which you used it.  
 We must remember Aristotle's rule  
 To make our distinctions accurate  
 Or logic steams may stop it takes.  
 The wide distinction between Supernatural  
 And contra-natural seems overlooked  
 So often, and much thoughtless prejudice  
 And overmuch confusion born therefrom.

To say a thing opposes natural laws  
 And, therefore, cannot be, is logical;  
 But, to allege there are no other laws  
 Than those of matter, is illogical.  
 Man's mind has sought the Supernatural  
 From earliest time, in every land and people,  
 Because its instinct for companionship  
 Is never satisfied in things of matter.  
 When the wild tempests revel through the skies,-  
 Or when the ocean rages at its will,-  
 Or peacefully seems to wait the will of man,-  
 By these means, frantic and mad  
 Of shadowy solitude and misery,  
 Man finds his egotism like a blight  
 Whose purified-out sides have grievously disfigured.

And feels with sharpest, bitterest chagrin  
 That Nature only recognizes him  
 As one of an unnumbered multitude  
 Of creatures who are equally similar & anonymous,  
 That Nature shows the same solicitude  
 For the successful structure of a flea  
 As for himself, and similar disdain.  
 It is only when man as a spiritual being  
 Of whom Earth aside from Nature sent God,  
 He feels his kinship now is recognized  
 And takes fresh heart and courage. When  
 with Nature

He knows that he is never understood  
 To his true measure; and that he, in turn,  
 Is an understander but little, - for man is  
 Essentially a spiritual being,

From no "Pakka" to Nature does he fitte's  
 The mind is not suitable, and which,

When measured

By boundless time and Space, are like the  
 Thread

Spun by the Spider when it comes to gather  
 The joy we have in company with Nature,  
 Comes from the wonder-working harmony  
 Omnipotence and wisdom it reveals  
 Like an aspiration to my upborne thoughts, -  
 When to our souls like fierce & sudden winds  
 From tropic islands comes the first perception  
 Of spiritual meanings, spiritual energies

Concealed beneath the flower's workmanship,  
 Lurking in the light of the Brook,  
 Elated in the beauty of the star. -  
 Then making a sudden recoil, she said first  
 Her heart is not here, the suggestions  
 Which used satiate his soul's great hunger,  
 Have suddenly thought, dark with humiliation,  
 Finally known itself as Spiritual,  
 Superior to Nature, and akin  
 to God, and in His Spiritual image.

— " —

### The Flower of Thought.

The Flowers of Thought, with their divine perfume  
 How may we know the gardens where they bloom?  
 Their breath, what is it? perfume?  
 or incense and savour and odour?  
 What, no light and no trace? how disclose  
 The shade of the rose?  
 What is the flower?  
 Beads till comes the night, and to dawn,  
 Not then broken by the bobolinks  
 Soothed in moonlight by the swan-pink links;  
 Not perky bairns of Indian streams,  
 Not in dreams, nor in the Dryads dream; -

Where nurtured then those never-dying flowers  
Which open life's pathway with their fragrant bowers?

We find them scented frames in oddest nooks—  
Preserved among the pages of old books  
We find their seeds blown like unresting wings  
From scholar sighs or poet sighs.  
Mayhap, these flowers of thought that for us bloom,  
Reach their deep roots to some forgotten tomb—  
Where rolls the Nile, or Teber's turbid tide,  
Or Grecian skies over fairest lands preside,  
Or stand the sand-blown Sphinx in mystery,  
Or drift the sacred waves of Galilee.  
Mayhap, they're milestones for centuries  
When I happened to far-wandering eyes,  
To trace back to our gallant ancestors  
The hand perfume'd from their Sabian shore.  
There they grow in all our hearts they own  
No more beautiful than Grecian Stone,  
And softly breathe throughout our days and  
nights  
Sweet fragrances and ineffable delights.

The wind which journeys into realms ideal,  
Forgets the ills and sorrows of the real,—  
The fan becomes the hand of Beatrice  
Circling us in the realms of dreams,

*“A man's life is but a dream.”*

Her wand above the Soul, and from its graves  
 drew forms of beauty into being Start,  
 With speech before unheard, to move the heart,-  
 Side an angel comes from a mortal wood,  
 By marvelous music from a haunted wood,  
 Or notes from harps invisible that weal  
 Our living dreams to soul-dreams of the dead;

First works built the world beneath her feet  
 Fired with a sun of no pallor, and the earth  
 Gave birth to all the trees, flowers and fruit,  
 While the sun with a flood of light did not  
 They were born full the captain of the world  
 In the sun.

Know that his glorious realm is in the stars  
 Beyond the gilded bubbles of all earth!

What import to ride on the gilded chariot  
 Of sun and stars and diamonds and gold  
 Of his wings and banners and many a flame  
 Flora the bairns to the Field of Light  
 Of the sun and stars.

Therefore,

it is

the

... the

... the

... the

... the

... the

The Winged Sense may know a soldierless,

And lo! it shines with beauteous palaces,  
May traverse desert sands or ~~the~~ arate.

*Snede's*,  
And every hoof-print blossoms with a rose.

The Flowers of Thought find out their fables  
*loom*

That fill the ages with divine perfume,  
By aazing instances from things of clay,  
Water or earth breed not such growths as they,  
And Time and Space they know not nor obey.

— — —

"Why are ye so fearful? Know ye it that  
ye believe not faith?" — Matthew.

"Hast thou not known? hast thou not  
heard, that the everlasting God the Lord,  
the Creator of the ends of the earth,  
faileth not, neither is weary?"

*Isaiah.*

"Many goings are of the Lord," — Belomon.  
"Know ye not that ye are the temple  
of God, and that the Spirit of God  
dwelleth in you?" — Paul.

"Surely the Lord is in this place; and  
I knew it not." — Genesis.

"The kingdom of God is within you." — Luke.

Prec. Term.Dilettante.Resin.

Your Angel there has filled me with misery,  
 Hell & torture set in Japanese style  
 From truth and reason bear us far away!

"The foot's eye, in a fine frenzy, rolling  
 From side to side, from earth to  
 Reason."

If go Imagination bodies forth  
 A summer's day, and every hour  
 Draw the day to life, and pierce the brain  
 It local habitation and to name.  
 Such trifles hath strong minds contriv'd,  
 By which we have been led astray,  
 To look where we do not, and to do what  
 We ought not.

Those lines of marvelous Shakespeare

Prec. Term.

If reason in our decisions  
 And weigh how much the  
 Reason

Has been alloyed with counterfeiting fancies.  
When poetry and logic flow together,  
In a concurring tide, it much distract  
The purity of either. Logic's office  
Is stern and merciless. Its iron hand  
Crushes our sentiments and aspirations  
Unmercifully, and suffers not their dust  
A single instant on the scales of truth.  
But the imagination vivifies  
All the exotic shapes which throng around  
The throne of reason, and our ears endure  
Greatest dissonance and levity,  
Instead of one authoritative voice.

Whencever Reason and Error jostle  
In after times a Temple for Religion,  
What an incongruous structure we behold! -  
How foul and rankless is the material  
That the狂热分子 (fanatic) collects!  
How the foundations are in tottering,  
And the arches engraved with stern and hideous texts,  
With broken keystones of decaying falsehoods!  
Vast aisles through whose dim shadows  
Seem to float,  
Like angels' wings, man's consecrated hopes,  
While the fierce demons of intolerance  
Scamper in noisome herds across the floors!  
The motley structure shows the arena  
Of every age in a sample. It displays

The Kidney, Cure, & With The General Reform,  
which is the best way to get rid of the  
bad habits of the body.  
It is the best way to get rid of the  
bad habits of the body.  
It is the best way to get rid of the  
bad habits of the body.  
It is the best way to get rid of the  
bad habits of the body.

I left Uncle R. yesterday morning which our men  
had arranged should be at 8 AM - before the flood.  
Before the flood, we had engaged the steamer  
which had brought the crew up from Little Rock - the first  
of April. The steamer was to have been ready  
Sunday evening but did not get away until Monday  
and I was afraid that she would not be able to get through  
the narrow channel of the Arkansas and White  
rivers after the arrival of heavy rainstorms.  
I was compelled to leave her at the mouth of the river  
and return home to Little Rock.  
I could not get far up the river because  
there were dark clouds over the great bend  
that lay behind us in our westward course,  
which made navigation no longer safe.  
I will now wait for the water to subside.  
Then you will be able to get your vessel.

Power to legislate established and given

The Great Interrogations:

By the sinners of a higher civilization,  
 Such questions through the threshold, Sceptic them,  
 And silence answers death-like; for here there  
 Is nothing known, without a mystery;  
 Then mysteries unfold behind each other  
 Like the gates of morning.

You charge Sin, marked with the vice  
 Of false Religion, Imperialistic  
 You charge that your religion are in proof,  
 There is no God and no religious truth.  
 Do you suppose man could entertain  
 A pure religion, or transmit its truths—  
 Though thundered in his ears from Sinai—  
 Unbiased and uncorrupted? If to-day  
 Absolute truth could be revealed to man,  
 Would not strange mists soon congregate about it?  
 All knowledge is a plant of gradual growth,  
 Religions or profane, and at sacrifice  
 Depends upon the soil in which it grows,  
 And its encroachment do we find  
 The truth of Christianity either demolished  
 From the foolish pride of man's intellect?  
 Both Reason and Imagination are  
 Most important in the search for truth,  
 And both in my belief, though not in the other  
 By, like a diagnosis, without a cure,  
 Or sensible treatment, to heal the disease.

My nose soon failed to the vulgar Smell  
 Of Fists, Fighting-they are not trustworthily  
 In the affairs Of Knowledge? True, the Poings  
 Of the Savage smelt when the blast  
 Was given the Savages new Religion  
 To the few - who'd be come an Antagonist to it,  
 May carry him beyond all bounds of reason;  
 But when the best holds his mount, which  
 Obedient to his check, Imagination  
 Is the weaker of unresisted reason  
 Subject to smooth life, and Prophetic vision  
 Of the Unknown I find the way of  
 Here I leave the field of shadow, & let the

wise & learned use their great logic -

This vision of mine is to inform  
 my audience what is going the world over, yea &  
 what the world itself, material & metaphysical  
 thinks.

First point - a man in our time -  
 The present's Paul, yet far more radical  
 And, illumined by the gospel of the  
 discovered the material theory -  
 Dismissed by no one of his contemporaries,  
 nor still known in these they well might fear  
 their views - & that is said by Schrodter,  
 Helmholtz, & many others & the best  
 Welcome, & contributions to Science.

17. The Great Divinity

Our Edison could not be Edison  
Without Imagination to invent  
Inventions for his magic. Plato, Darwin,  
While of Imagination are compact  
Like volcanoes or his melancholy Jones.  
Has the Imagination been a bane  
Or benefaction to Religious Truth?

Playing the part for God. Pagan & Christian  
Of beauty, love, and innocence & youth  
Sports life for a day & leaves it the tomorrow  
By the infinite power of the imagination  
Stephen & John Beaumont sketch out the picture  
Of the world, and make it the object  
And paint it with colors & shades and beauty  
With love & in all its forms & shapes & hues  
In creation found it a task simple, because  
It caused a desire to explore & penetrate,  
Principles a world that seems to them new & form,  
And gilding it with light and loveliness,  
When Eaton afterwards may sick her way,  
Represented like the sun, & moon  
When morning visits them with golden smile.

The facets of the poets soul are cut  
Fitter to make the angles & tools of Heaven,  
When we know not what we are doing  
To the wants of a man & his kindred,  
or in such someone that comes from  
The north of England.

The Feeble eye of Reason with a few  
bright lenses in its socket makes  
out in remote horizons, therefore, all  
The Feeble eye of Reason with a few  
bright lenses is mighty and can be great in  
~~boundless~~.

the work we do in the outside world disappears,  
and comes in contact with us. It is the same  
as if it came from the animal soul.  
Of much importance, and never will bear less  
than the imagination, when we pass from a  
place with interest upon the material world.

Note - Key points page 76<sup>1</sup>, 76<sup>2</sup>, 76<sup>3</sup>, 76<sup>4</sup> & 76<sup>5</sup>.  
Lamented by Webster,

### Section.

We know but little. We can answer nothing  
with certainty. And the Imagination  
makes the world seem like a dream, fit for children.

So small is our power to see other things  
than those except the objects which please.  
We are not sure of anything we see, see,  
touch, taste, smell, hear. The mysteries of matter  
are hidden beneath the clouds above the sky.  
We can only pile them up in honest belief,  
and leave them to the gods at their feet.  
About us is an universe we know not.  
Unknown and sights which we do not see.  
Sounds which we never heard. The little ones  
in the hills, the helpers ~~and~~ friends, even in our presence,  
are powerless in their force. They should be  
able to move the mountains, and make the earth  
vibrate with their voices, but they do not.  
The world is full of mystery, and we  
know not what it is.

Is this not High Ethical Poetry?  
It may be like the voices in a Bedlam,  
Demented and fantastic, it may be  
Whistled in the keen fogs, in whirling clouds,  
In weird distorted shapes, grotesque, uncouth,  
In Dante's lurid dreams of Purgatory,  
Or peaceful wanderings with Beatrice.  
In Sagittarius, in Jupiter,  
And all the fairest order & electer  
That can be found mankind, in Eden's bower,  
In the moist pacific in Thalassia.  
In dreams, in visions, and in specieas.  
From the innumerable materials  
Which the Imagination fabricates,  
Which Poetry has oft perpetuated  
By its immortal magic, Reason builds  
Its slow, enduring structures for the ages.

Even Imagination can not make  
Something from nothing. Through refracted  
light,  
Beclouded and befogged, yet the light  
Shines  
Through its fantasies, pure and eternal;  
And when man's thought, from immemorial  
times,  
Through inabsurd dreams and fantasies,  
Had prophesied a life beyond the grave,

# The Great Discrepancies.

Imagination has not shaped such vicious  
Brother nothingness, formed worlds out of a void,  
But has discovered realities which Science now  
seeks to pull from chaos into order.

## Reason.

When Optimists travel with the purpose  
Of peace, and of civilization,  
Into the ~~metropolis~~ from which Truth is coined.  
It proceeds to tell them, "Your Optimism  
knows not the past, which would scarce  
common-sense,  
But this is really nothing anywhere  
For Optimists to feed on except fancies.  
They are a self-deceived, irrational,  
Fantastic tribe, at whom the gods would  
laugh.  
If there were any gods left on Earth indeed."

## Greece.

What will you come down to, then?  
The Extremist in Government becomes  
What strange things will it do in the able  
officer in command? What will he do?  
Who goes on the line, and who is best qualified  
to stand by him?  
What will the General do?

It was I commanding his final funeral,  
With mourners all in vast cemetery  
Of dead men's bones, - to whom a joyous

(Note: Here read balanced of page 76 from line 7, and then return to page 77.)

THE FAMOUS SAGE

He is the man who has the power  
of influencing others. But I do not mean  
the mere influences of life. They do not last long.  
What you get from such men is right.

Such a person has the secret of original  
and true power to move others toward the right.  
In other words he is not influential like a teacher,  
but infective like a magnet.

It is not that he can tell them what to do.

But he can make them want to do it. He can make  
them do it without his own effort.

He can do this because he has the  
power to move others. He can do this because  
he has more than education. He has more than knowledge.

### THE FAMOUS SAGE

He is the man who is not afraid of failure.  
He is the man who does not fear death.  
Virtue and truth shall burn <sup>in</sup> invincible.

Man is a moral being and must live  
As best he can. In the shadow of his kind  
And they do him little harm to lesser souls  
Of people are not weak. They push back the

### THE FAMOUS SAGE

But the world is full of weakness and timidity—  
They are the gossips in momentary gleams—  
They are the sages who uplift our race;  
With your <sup>an</sup> golden hand wave a silver wand,

of knowledge, and the other is derived from  
the higher forms of consciousness.

The same complaint because death & disease  
do not begin until I look out and enter  
the world for knowledge, which is better for me  
than any other of inabilities.

I would take a definite thought to know the truth  
in all its entirety, as known to God,  
that spiritual progress must be infinite.  
Since man first made his implements by stone  
he has been learning, yet we may find him  
now small before the truth that he cannot find.  
Indeed there is no end to his increasing,  
for what is to be known is infinite.  
The more knowledge he has the less he knows.  
His infinite wisdom in the past,  
of greatest - less in, ~~and~~ and now  
of uselessness and of destruction & failure.  
And that, too, of the best, if not  
most capable of rule and government with  
thorough intent, in life-concerned thought.

### Philosophy

But where is the intellect of man to be found?  
Begin with people, then come to animals  
and finally man with the rest of creation.  
What certainty can human reason know?  
That any of its intuitions are truth?

of the world to apprehend me for the first time.  
And when I thought, the terrible visitation  
was over past, - there is a yell of despair,  
the most which is unutterable, while since  
Victor avenges it and vanquishes.

It comes to this within the realms of matter,  
that all are Caesars who have Rubicons  
that we cannot, hence before us, further go,  
those who are in darkness, in bondage,  
whose course in the vast broad is spiritual,  
that is to say, it is not in us to hinder  
but for the abomination of the world.

With these words I leave, I must say,  
that it is not for the world, or the like  
than falsehoods to us, this phenomenon  
is now known by all.

I break our solitude of a Christian Silence  
now from impatience of incommoder  
that Pitress and Dabney principles  
isairness that Jesus follows Moses -  
that is that remain the honest truth-teller  
Jesus never been and never will be born.  
Dear grant this to me - come to perfect  
~~the~~ salvation

still, and then will be no more  
Oppression, and the world to be delivered,  
the world will be delivered when we are in that

If sufficient to that bestow upon us that is  
in ourselves, not in the world around us.  
When we discover an apparent

We are betrayed by our false consciousness  
that taking some mere transitor  
by the eternal spiritual process  
in which there can be caught but

It is impossible to cease our search  
for truth by any other means than the  
spiritual dark and difficult. Agnosticism,

In the present state of things  
is always false because impossible

and it is also impossible to prove  
the non-existence of matter

The same difficulty exists in the case of  
ignorance of their existence, at the least,  
because our thoughts are not our physical

but search for truth beneath phenomena.  
Mind knows its own existence but to prove  
Matter's existence is more difficult.

How can one prove that mind is not

the creation of matter? How can one prove

Even the flag  
is not a fact to the eye  
which thought with the power of reason can prove.



Though every tree vibrates with their charms,  
None, if ears could hear, they can not know.  
As you, the immortality of man  
May seem imperishable, because your thoughts  
Are stained with signs and symbols of decay  
From the continual vision around us,  
Until you might become like dethroned gods.  
Our lives are a waste of learning.

But you can not move nor understand our  
God, without a mind, not spiritual;  
And I thought it difficult to find God unless our  
~~understanding~~ was lost.

Look in your heart, & you will see -  
The darkness of Godless and carnal.  
I strenuously insist upon these points,  
And upon them I will stand,  
Hoping to be the author of love, and of good.

In one instance God being Love and Wisdom,  
You consider him Knows not Discord and Evil.  
Therefore, they are not in being.  
And all their seeming to mean concealed  
In the material universe - none know,  
If because man makes such & such a noise  
As transient flares with light, the rest  
Of the infinite universe is all obscured  
In the darkness of the infinite void.  
In another instance, God is the author  
Of all of wisdom, and beneficence  
In the unnumbered worlds and zones.

the universe around him;  
and the person that has no mind  
is not fit to be called a man.  
Hence Opposites even would confine  
the mind to the body.

67. II -

Hatale, fleeing masks at that -

And beds without to speculate beneath,

Then, and then, and then,

We cannot explore the varieties behind them,  
As far our knowledge rests in foolishness.

68. III -

June Transitory shades of a Friend

Indicate and then I understand

To carry the flower

Whose harmony requires a spiritual God,  
A Spiritual Universe, a Spiritual Man,  
Which could not be a process infinite  
If only Matter, or Mind born of Matter,  
Restored Divine Power, and Harmony -

For as it is not Immutabile,

While matter is always mutable and transient,  
At least, in its parts which are known to man,

It cannot be so in the Moral

Pasing beyond its forms and visualizing

All it, in reality, is spiritual

And such is the mind, out of the senses.

They wait for truth in paths they choose,  
 And strive to barricade all other paths.  
 What the agnostic knows, he knows well,  
 'Tis folly for all others to suspect.  
 And what he does not know, 'tis worse than  
<sup>foolish</sup>  
 For others to attempt to learn.

He profits not, but by his wisdom, ~~knows~~  
 何往而无碍乎他冥想者之途也。  
 Which are the gracious products of the mind,  
 And in their stead builds nothing for his race.  
 He takes no care to save the good and true,  
 While he destroys what he considers bad.  
 His Vandal touch corners, scatters creates.  
 His predecessors burned the Library  
 At Alexandria, saying all was falsehood.  
 Thus unmerciful of action, so in inaction.

No human temple has been builded yet,  
 However massive-walled and beautiful,  
 But ~~that~~ has imperfect blocks without a roof.  
 Rude masonry in places, gables missing,  
 Turrets which cannot stand upright or stand,  
 But should torque to break and bring down  
 Before to blow all temples ~~the world over~~,  
 Rather, is it wiser to remodel?  
 Does the agnostic, whatsoever his opinion  
 Lie in him -  
 Of some grand intellectual partition,

When I look upon them and sublimes  
Such scenes of misery, and elevate  
This gloomy being, by it does he resemble  
A knight - valiant and boastful gladiator,  
And all in lust at mutilated toys.  
What savagery strews the ground about his feet,  
Mixed with the marks of Totems, idols, gods,-  
But, here and there, a splintered architrave,  
Or broken fringe of costliest workmanship,  
Put by some heedless blow? They measure, and  
By misfortune, superstition, recklessness?  
Or can it coincide such work were done?  
I see all their works, but, to do good,  
And then do greater harm, can bears  
such acts?

Glimmering ignorance. The wise destroy  
Should practice temperance above all others.

The venerable tree of Human Thought  
So gross that while its limbs reach towards  
the sky  
And long - and long - in the green  
leaves.

The pentent - roots up in the ground  
While the hand reaches down to mingle them to soil  
He need the strong rootings yet, here and there,  
False growths and base excrements

Whose appear  
whose it will be hard to say they found,

Then step it, do not let them see it, for  
I am many things to a man -

It's oddities & growths show that it stood

When it was young, that it hath grown  
When it is old, it is past perdition into next,  
that it shall stand long after thou art gone.

Graft Letter Flowers where branches have grown  
down,

And let it wear a kind of iron heat strength -  
For such has been the toil & care and sadness  
Since men first stood beneath its canopy.  
But think not then to sell it to me now,  
To deprive us of its stem & root & all its boughs,  
Covered critical ~~the~~ these eyes in vain;  
This we no seasons thy presentateness!

### Finis

If you know what he really has not known,  
Or what remains beyond his power to know,  
Will-power has never fired an honest faith.

### One Time

You look at my conceit. Every man can see  
The more with you and them who have learnt,  
It, that the French will be a day or two  
in England, and then to the south,  
and then to the north, & so on to the west.  
I have often said, "I am a man -  
above all things, and hold fast to what is good."

Russia.

Man injures his life like the bird builds its nest,  
With twigs and branches picked up here and there,  
With feathers often plucked from its own bosom—  
All interwoven under mystic laws  
Which shape the work according to its needs.  
But where are the hidden significances of Life?  
For answer, earth and sky stare like the  
Sphinx.

Prophets usually admit there is  
Great as a material universe,—  
They see it, touch it, taste it, smell it, heard it,  
Etc. say they live. It may be quite unlike  
What it appears; but it is something real  
And tangible, and justifies their search  
For full and Knowledge in respect to it.  
But they affirm not, and deny not, merely  
Declaring hopeless ignorance, when dreamers  
Guess about god and life beyond the grave.

China.

Your definition of Gnosticism  
Is accurate. It deals with things it learns  
Through the five senses, but declines to deal  
With all Religious Thought because, forsooth,  
It is the product of man's reasoning!  
Its definition makes it puerile,  
For like objections would stop the sciences.

Let me adduce again the illustration:  
 Two parallel straight lines can never meet,  
 Yet they can not be traced through Space and  
 Time

For one of the secrets to discerning  
 And yet the same is constantly evident,  
 The Greeks never solved the first problem  
 Although they did. The very cause of knowledge  
 These Greeks had known their intellects had failed  
 Now of course they lie angelic, but nevertheless  
 Lest they deceive him. In all things we do,  
 By modesty, and by trust reason overcomes us.  
 In one; clear to perceive, working in the world,  
 The process of chance is far a thought,  
 And the physical is the child of the spiritual.

When, therefore, the Agnostics gravely argue  
 That we should not suppose God & Creation  
 Of law and order, or intelligent  
 Design in the material universe,  
 Because we can not tell but what they may  
 Originate in mere simplicity of thought,  
 And not be in the process of creation,  
 I am inclined to believe them in error.  
 False upon its face shocks common sense.  
 Because would make the actions of our lives  
 Work of scientists, the wish for knowledge,  
 every kind, the triumph of induction.

Theistic Philosophy

Now we come to the question of the three  
who want to destroy, they have to do.  
Which of the three factors has to do?  
It is the first factor, - Matter.  
They neither call this Ideology  
and say that Ideology has been refuted.  
When and by whom? The Ideology  
which makes you separate from His Universe.  
A Creator was logical;  
But that which finds an Omnipresent  
Spirit.

Of whose Activities all forms of Matter  
Are traces, - ever changing in nature,  
Not known to man in their reality,  
But only known through their phenomena,  
But whose insensuous, incorporeal laws  
Are cognized by our minds, not by our  
Senses.

Because our minds, like they, are spiritual, -  
That Ideology which does not find  
In God the Source of Good and Discordance  
But only Wisdom, Harmony and Love, -  
That Ideology which recognizes  
That it is easier to control State  
The workings of our thoughts as well as

matter

In weighing evidence of God's existence -  
For surely Thought is a part of the evidence -  
That is the Ideology on which I climb

I J

But first assurance, to the parties  
 & the right of a Neutral Country  
 to prevent the attack, was given. Then  
  
 Our friends and allies are asked,  
 will you not shield us from those fighters  
 yet to come? To expect their services  
 their timely intercession is demanded by us,  
 Is it your privilege to protect from falsehood,  
 the foul and base and the vicious.  
 Our enemies, who are now most wicked  
 Your friends, for your peace and enjoyment,  
 What is your right to blockade a port?  
 How shall your wisdom to infer that  
 your present can your slaves overmaster  
 The world with your power? It is not  
 to work by themselves, nor to command  
 to obey their terms respecting us?  
 How shall I surely know they intend to change  
 this to-morrow morning? Yet they would  
 make the pretensions, and not succeed in execrable  
 And all hereafter act upon such faith,  
 In all their dealings with material scenes.  
 If our men are sent to see if the winter,  
 has brought them to a stand,  
 That circumstances will allow to make a trial  
 Their actions opposing each other are the best  
 and the truest and the best of all greetings.  
 Should be given on account of the winter.

It is apparent that nothing has been  
done save put no confidence in reason,  
which is the most important and fundamental  
postulate in any science or several things of matter?  
That is an absolute necessity,  
Broader the scope - at realm of metaphysics,  
In point of time infinite is limited  
or even & now more especially  
the value or true scope of metaphysics,  
why the said is so far less in reason,  
Other answer to explain what is it?

It is in fact that it has not blotted  
It is in fact that it has not blotted,  
getting in it way of light and dark the earth,  
But as another but in like the host ?  
Without man with it does nothing,  
Does man use and license for the work?  
The wheat-sheaves are not unripe trees because  
No crooked with sharp blades or crooked hands.  
There is no need for any other explanation  
The only opinion that in fact to see  
around never reach to the firm truth,  
Why, new truth is not known truth?  
Whether if a man is a metaphysician,  
this truth is not known to him?  
It exists but not in finite minds  
Human soul we should not search, Infinite.

From sunrise unto sunrise, we continue  
 In our thought and action of our  
 Higher Nature. What are death, old  
 Age, poverty, or infirmity, but examples  
 unto the infinite? The philosopher  
 rejoices in the Infinite in energy, because  
 his reason can comprehend it; or else,  
 it is an object of admiration.  
 Religion and science, phenomena,  
 human ignorance is balanced, left  
 your faculties to the skies, perceive their extent,  
 extend to the very limits of the earth.  
 But, more than all this, is the infinite!

Secondly, I want you to know who I am.  
 We sent it as a distinctive sobriquet  
 For those who will not say they know what they  
 have heard. I do not know, but lived to see  
 this time I understand the life of good intention  
 is enough, now to hear you give me variation,  
 that to come for me to be called.  
 As a Greek-born bondman sobriquet  
 for those famous in the world, one who  
 in order to observe the universe.  
 Howley, (sometimes agnostic, sometimes not,

I broad and mighty, but Cimmerian thinker,  
Once said, "and can be made penetrate,  
That 'wise men' in a life as brief as ours,  
Have no time to explore the mysteries  
Of spiritual problems, but must rest content  
With verdicts of 'not known' when dealing  
In ignorance as such mysteries.  
Gone from man for decisions yet, this thinker,  
Left him his last prediction,  
That the time would speedily come -  
That man in all his power from the most  
Humble being, is agent of vice,  
Not sharing dauber's bold impertinence  
In the assumption that amidst the worlds  
Those myriads rest not in boundless space,  
There also be no intelligence as much  
Greater than man as on this is greater than  
A beetle; or, no Being having powers  
To change the course of Nature, so much greater  
Than man's powers as are his above a snail;  
That keeping quite within analogies  
Of what is known, 'tis easy to conceive  
Kaimor immixed with entities,  
In an exceeding wise, until we reach  
Omnipotence, omniscience, omnipresence;  
That he can - and can reproduce the  
  
Thousands of years ago, and penetrate



Character and sentiments cannot be divided

in the same moment. They are in  
order to take the stupendous problem  
in hand & understand it more than needed,  
that we must consider the magnificence & nobility  
that inheres the mind first and the whole  
theatre.

But, Sir, you will say, this is considered  
from the aspect of art & magnificence,  
for which I am equal to explore the "Drame"  
Romeo & Juliet, &c. &c. &c. magnificently -  
which is the which a good man has no objection  
against the Trinity, or any other country,  
that that is known as Physical is only  
the manifestation of the Theological,-  
that is to say, - with no impediment  
With how similitude and magnificence  
The universe, is also represented  
by spirit, all-in-all, and whose benign  
features are surely expressed  
In the features of the human race,-  
and wise men must explore the  
universe

of spiritual creation; and not rest content  
With the consideration of material matters  
of this world, & the ignorant & foolish

(Interlude.)

The Minstrel's Soliloquy  
and Prayer.

A gray-haired Minstrel stood where the tide  
 Of a cold-pouring and stormy and wide,  
 At tide that runs beneath the leaven  
 Of its yellow plant with might and bay,) (i)  
 He rock'd his face the wounds of thought  
 Their scars well deeply, terribly sorrowful,  
 And Titan-like in his canorous eyes  
 Were symbols, dreams and prophesies.

The base and gay went to the spot  
 Where he stood, and needed the Minstrel not,-  
 For his cloak was poor, and his frame consumpt  
 With age and sorrows. His life had been led  
 In the search of nobler things than are sold  
 In the sordid marts of power and gold  
 So the vulgar search of the rich and great  
 Provoke'd from him but a smile sedate,-  
 For what cared he for their pomp and power?  
 Those empty bubbles that meant no real power?

While he stood and watched the human tide,  
 With its dregs of anguish and froth of pride,  
 A funeral train swept slowly by,

And I have seen him, like a Captain set  
 In his ship on the ocean of life; That had  
 His own designs, and his own purposes, and his own  
 Aim, from whose electric blast of a few words  
 Built up his empire, and turned to flame  
 All that he had known, and some more;  
 But his power struck the world's dead  
 Like the last winter's frost, till all the faces  
 Drowned in the gloom of his shadow,  
 And the world lay in stillness,  
 As if it were laid the bear-flock and the green,  
 And the gall-birds whose song  
 Will die away like the last summer-tide, now.  
 What next? What then? what is this?  
 Or what the blessed gladness comes?  
 For one day time, to which might dance  
 Such gladness, where moonbeams glance,  
 Floats from his harp on the wondering air  
 So sweet as to banish all grief or care,  
 Till the moon was a ball of pure crystal, fast  
 In the solemn occasion for which they met,  
 But, while the sun-baked Orient still

### With the Moon.

In the quiet moonlight, as I sat in my room,  
 I heard him, but, growing light his face  
 And, as every vision I beheld it ~~disappeared~~

The Great Interrogation

For all this time his mightiness —  
 Has not been used for the sole purpose  
 Of learning, — already he knew  
 What man's sorrows may be led to do —  
 The sad-eyed Minister hath only played  
 For the world's sport in the upper gallery,  
 And headden to find that, which he truly  
 Gild him an empire over lewd things;  
 All his skill is but baffled and wasted

<sup>breath</sup>  
 When it dares to cross the presence by —

The eyes are upon me —  
 And the Standard is at my shoulder —

<sup>The Major-General says —</sup>  
 When this is over, — I will go home —  
 Leaving behind these speaking lids, thin and weary;  
 These eyes, their fire thou lost;

These hands, whose busy ways  
 So many years have wrestled for my life;  
 These ears whose burning hair, poor wretches, pain,  
 And grief and worth and strife;

These feet, whose serious ~~and~~ tracks  
 Have wandered far and near, and low and high;  
 This curious face, where you can see the  
 The weary strain does off

that the audience would  
not want to pay extra to see it,  
but the audience will want to see  
the exhibition!

What like would that one be?

It's about the size of a small bird,  
it's about the size of a small bird,  
it's about the size of a small bird.

What about the Pigeon hole,  
Or will we vary through dimensions,  
<sup>of</sup>  
Believe?

But I have no power to thank,  
To赞扬, to exalt, to inspire,  
To shiver at the graves abounding brink,  
in glow with virtue's fire.

The Seven Sisters Nest  
Stil swarming with Swallows on Sabbath,  
But can not see any new nestlings there.  
The power to think and speak!

That something which is  
to be in God's Name Blestly Material,-

Not made by man, with snatters casting,  
And Death can not control!

The Miserable, and Turn his back  
Into his soul to recall the bark;  
Thus, for a time, can it free us from  
The peace which Prayer brings to mankind;

O God, to thee I lift my voice  
In thankfulness and praise,  
That thine will, not man's choice,  
That pleasure be thy law!

Dark was the sky and long the way  
For thy tribulations soon  
O Father, see I learned to say  
Thy will, not mine, be done!

My love and wisdom are discerned  
When thou art understood;  
And, at last, the truth have learned  
That all thy ways are good!

However far I learned to know  
Thy love and thine intent always  
And now in every way I know  
Thy will! I will no more!

Let the Lord do that - it can be said - written.

Part Fifth.

Dialogue.

Dialogue.

It runs not within its proper sphere,  
The sun cannot thine. Take thought for  
the world.

In small measure, but not our wishes  
May our contemplations, As to your existence  
Neither do I affirm them denying  
that God is the very basis of our problems.  
As much of us as we can.

Optim.

The heavens still declare the glory of God,  
Look at that radiant concave filled with  
cool'd.

Through spaces infinite, and we must know  
That there is ~~nothing~~, <sup>nothing</sup> that forever holds  
Within their sway the twinkling stars.  
He knoweth <sup>them</sup> we <sup>are</sup> forced ruling all  
The vast phenomena surrounding us.  
Unknowable to any of our sense  
Discovered and enjoyed by thought alone;  
None question the existence of that something  
Its omnipresence and omnipotence;—

The one, now, at last, whether that something  
Is any Aggregation of unconscious Forces,  
Which act blindly, without volition,  
Without consciousness, self-procreation,  
Or, a conscious and intelligent Intelligence.  
An instance: Is that Force which Newton  
named

The Force of Gravitation, self-creative,  
Self-acting, self-conserving or self-consecrating?  
Or, it be one of innumerable forces  
Which rule the universe harmoniously?  
Whence is this? - None if not one common  
Cause.

One common Entity, whose name is God;  
God must be, or Self-consciousness, Volition,  
And Wisdom must be attributes of him -  
Which is unthinkable. And yet called man,  
And without God we can do nothing;  
The universe is but a mere machine  
Which works harmoniously through all its parts -  
To perfect and divine automation -  
With the unthinkable accompaniment  
Of generating its own existence of course  
Without any antecedent material power, -  
Which makes its own repairs, - Which finds  
but materials.

For all energy is in us and in nothing, -  
It is when a work is done and carried out, -  
Which the soul brings into action, thought,  
Action, etc.

Though destitute of all such attributes,  
 That everywhere displays manifestations  
 Of infinite power, wisdom, and  
 Benevolence, -  
 Nature, so often intimated, comprehended,  
 All form, all action, organic and forces;  
 All sent, all the material universe,  
 In peace is in a state of substantiality,  
 Shows that the material universe is made  
 Of living, acting, & living - Creations;  
 Shows that these Creations are  
 All from the same wise and omnipotent Being  
 Who is in all the universe. - In this connection -  
 It is also to be observed that in the creation  
 of man, the material and the spiritual  
 were in intimate co-operation.  
 The matter was reduced to a state of  
 pure spirituality and not material -  
 All theories of Karma, indeed, failed  
 To explain the origin of the universe  
 Endued with inconceivable Power behind it,  
 Superior and ~~as~~ over. This implies  
 Omnipotence, omnipotence, in terms,  
 Implies the infinite and omnipresence,  
 And that ~~with~~ the individuality  
 of a person. - The infinite and omnipresence,  
 Self-consciousness, etc., in the universe,  
 The immensity of the material is denied.

104. The Great Interrogatives.Existence.

The atheists make answer to all this,  
 That 'tis as easy to conceive of Nature  
 As self-existing and self-causative,  
 As to conceive of a self-conscious God.  
 The atheists assert that all the random  
 Which point us to an ultimate First Cause,  
 Are founded in ~~Causation~~, Law, and Order,  
 Being really non-existent save in thought;  
 That the real God exists not, save as a mere  
 Plasmos that He exists. In other words,  
 That God is a mere product of man's thought,  
 And the laws of order and causation  
 The products of man's God-writer.

The universe bears a vast Parabola,  
 The book of Nature only Sibyllic leaves have  
 Strown by the winds which blow every day and  
 night in it. This has been as how they be,  
 And many things were better otherwise  
 But man a perturber, he is not more;  
 His fate fortuitous, nor accident.  
 At chance-coincidence of causal links  
 In his development from primal matter.  
 Things are not what they seem on any side,  
 And man from his own blind vision to time  
 It creation and extinction wholly false.  
 Our solar system is fortuitous  
 Our earth an accident, for cosmic laws

My mercet chance colored them as they are,  
The children ~~were~~ are in the nebulae  
Doomed to ~~be~~ <sup>to</sup> ruined and to ~~perish~~,  
Doomed to ~~be~~ <sup>to</sup> ruined all otherwise;  
The variation of one link  
Is man's environment or history.  
Enough to have colored him otherwise.

v

Objection.

The very language of your theory  
Shows its insignificance. You say that man  
Exists not save in mind subjective thought;  
And that proceed to say that cosmic laws  
By mercet chance colored the earth we know,  
Merely coincident, cosmic laws exist.  
The cosmic laws in your theory  
According to your theory, and you assert  
The slightest change in the nebulae  
From which the sun and planets were  
~~dissevered~~ <sup>dissevered</sup>  
Doomed to have made all otherwise.  
Why otherwise by your own theory?  
Since different <sup>to</sup> like the form of man cannot  
And thus a dependence of civilization  
And Law and Order in the universe?  
You claim the variation of one link  
In man's environment or history  
Enough to have colored him otherwise;  
Then how can we say his proceeds

Interrogations.

blown in a system where results must follow  
from thoughts, and that such results  
change with the changes in such antecedents.

Is there causation in the universe?  
Are law and order in the universe?  
Are the antecedent qualities of things  
the causes of changes in them?  
Is the universe the same, forever and always,  
that it can be known to be so?—and  
whether, therefore, it is ever the same off occasion  
of changes?—Is God the cause of all changes?  
Can God do all things?—and can he do nothing?  
Is there any thing which is not caused by  
some other thing?—and if so, what is it?  
Is there any thing which is not caused by  
some other thing?—and if so, what is it?  
Is there any thing which is not caused by  
some other thing?—and if so, what is it?  
Is there any thing which is not caused by  
some other thing?—and if so, what is it?

shed not illusions. Here 'tis most important  
 to make one's self to deliberate,  
 the vital difference there is between  
 the forms of matter mutable and transient  
 and the immutable, eternal laws  
 of power and causation which control them.  
 To mind this basic difference  
 against the infirmity of the logicians  
 that suffer me, abhor me, of Pantheism  
 to grant to me from the inexorable logic  
 of the Supreme Design as proof of God.  
 That's the lesson in a shadow which dissolves  
 into a thin vapor of thin air and disappears,  
 like the effervescence of water -  
 like the palpable Reality of God -  
 Most fragile we are on front of it or little  
 to the delusion of our Supreme Design  
 shall be seated; for the harmony  
 The What, Whence, and Beneficence of  
 Foreordained Providence, are messages from God  
 Man's kindred soul must always recognize,  
 say what we will, by a process of cognition  
 Inevitable as the involuntary  
 Action of heart or lungs.

Then this life is but  
 Newton upon his coat rail, & his mind  
 perceiveth pleasure as if a trifling Power  
 Of real existence, or, would creation,

And when self-decided? To say that  
called gravitation, is out of place.  
But from man's mind this name is absurd,  
is a distinction which can not exist.  
The truth of gravitation as a force  
Even truly and real. Do atheists  
Do anything? except see the grandeur of their  
Great God? and then tremble and grope,  
Dreadful thoughts come over me the God they serve,  
Showing them right before the Equatorial,  
that I have not the courage to look at them  
in the light of day.

How grand is the law of gravitation,  
How fit it is in fact as freedom to  
As the majestic sun shuns our regards,  
In greater brilliancy in Orion's belt,  
They, giving solicitude however less now,  
On the infallible hypothesis  
Of order and causation in all things,  
Fixed as exertion before man or earth  
Desire and could see no system thought to us.  
If order and causation are not real,  
Merely coincident like the stars.

They do not know  
Throw down their well honored tobs as idle toys -  
The student of the stars his foolish place.

~~September~~ - October, 1888.

164.

December 2d - 1888 - I have -  
- a good deal of time now, and am finding time  
- to go about, and enjoy myself a little, -  
- and I am away from theSpaniards, - The difference  
- this year is this, in a general sense in the country -  
- in that, instead of the people being all  
- Spanish, or Mexican, - the English, French  
- & German - are more numerous - in the towns, -  
- The English houses are larger, like at Black  
- Forest - through the mountains - the whole  
- English - & French - are living in the front of the  
- hotel

The French in the mountains - in Pecos County -  
- are half as many as the Spaniards - but they -  
- are scattered all over the country - and are to be seen -  
- every where, - down in the valley - in the mesas - back  
- close to the ground among the slopes - tops, -  
- the ridges of the sea - anemone  
- back the rocks through the tall grass - waves, -  
- the brown color is most suited to suit  
- the eyes, - a good deal of their clothing - follows, -  
- They listen to the voices of the forest,  
- that Nature has given them a new each season, -  
- And everyone we meet here is bestowed  
- with this individuality

"For every season, Nature has given man  
- her provision as best suit his wants,  
- These travel on, westward through the mountains

Not as mine but as for the English Church to be  
set as inviolate by our ancestors,  
Not as the place of my inheritance, nor yet  
But as an oar to aerates which makes  
That antecedent to all forms of life,  
They had no right as I hope, than them of  
Whose consummatory work is a failure,  
Belonged to some Intelligence, Supreme  
In power as well as wisdom, He who  
reads

What means the relation through all forms  
To the Government of Heaven,  
And the material machine,  
The occult forces & the types  
Of animal and vegetable organs.

What to suit these to their changing needs?  
Extracts from disease, - as of the eyes,  
or fishes in the darkness of stout caverns?  
High and low down, by the sediment of eggs,  
Or found mixed with sediment of finger?  
What means the want succession of need forms  
As means measure of life or life to  
They do no feather from the bird,  
Nor claws to the bee, nor appetites  
of forms develop in organic life,  
To suit them to their various exigencies?  
It means that forms have not yet de-  
continued.

Their evolution from primordial types,  
That all creation is perfectual,  
In the fulfillment of eternal laws,  
For the expression of Divine ideas;  
That the universe is not God's cemetery,  
Whose tombstones tell us that His work  
~~He~~ is finished.

It means that man in his side Supreme  
Intelligence, in infinite Power,  
In all Eternel Justice, in one First Cause,

Who, being God, is not and wherein not.  
 Science has proven, and religion sanctions,  
 That God is in the world, in Christ most  
 And clear, not; for God's creation  
 Is taken place formerly through his creation,  
 In the harmonious spiritual forces,  
 Which are the true realities of cosmos  
 Revealing the world-soul to its likeness,

## man-soul,

As spiritually akin. Those blind from birth,  
 Cannot conceive what colors, no matter  
 How well they are fed or educated to them;  
 The tree, the rock, the heart, form no conception  
 Of God, nor spirit can be man-made  
 Except by Spirit; hence; also proved by  
 Their rightly understood, in not by Matter,  
 But wholly spiritual. These formed Matter  
 Which are phenomenal, at least, —  
 Cannot prove their mate spirit. Therefore,  
 Cosmos as Matter never can prove God  
 To any man; the evidence consists  
 In the spiritual realities of Wisdom,  
 Harmony, Power, Beneficence, Relation,  
 Revealed to man's self-consciousness as Mind,  
 Which apprehends them, — and not proofs,  
 And reasoning. — the mind of the wise  
 Gathering up, —  
 That he may know it.

cosmological theology.

Science has made remarkable progress,  
and it is now mechanical science,  
of course. Now, therefore, overthrown  
is the old system by scientists.  
What is the new system?

It is the system of the God Design.  
That is, we have a different God,  
but God is now the Father of man,  
and man is now his son. This  
is the new system of God Design.  
In this distinction being understood,  
that, that God is known, and that  
view, every step we take, it affords  
affords perpetual evidence of God's  
power; there can only remain the God  
the Moral Ruler of the Universe.

Now, let us consider the objections  
to this system. There are two main ones;  
one physical, the other metaphysical.  
Some physicists, like Leibnitz, Leucos and Volney  
supposed to good authority, say,  
that gravitation, all mechanic movements,  
are but the motions of the molecules,  
transmitted, vibratory, &c.,  
and that these various  
are the phenomena which Charles Davies,  
F. L. in his book, will give you thoughts  
on, &c.,

If this be true, what is the need of God  
For the causation of the things of Matter?

Regarding man's "self-consciousness of God,"  
That seems to me a most peculiar phrase.  
Which, I confess I do not understand.

Optim.

Perhaps, the phrase is infelicitous;  
My meaning thus, when man's self-conscious-

ness

is in the spiritual I Am,  
The absolute by conscious  
God as the absolute. It may be  
And as the ideal image of itself.

As to the motion of the molecules.  
Progeneration and Generation,  
First let me ask, where did the molecules  
still how to move? the world would not be?  
that which were from the mere chance?  
Pray, did the molecules invent the motion?  
Or, did the motions make the molecules?  
If it were true, and not ridiculous,  
Still we need God as ultimate First Cause,  
Proceeding always in a manner  
of the highest perfections,  
God being different from the merely material.

Let no less infinite. The atheist  
finds it quite beyond his power to prove  
the self-existent and self-sufficient.  
But man is so far his best creation,  
by claiming this was made by him alone.  
See if I can't make man self-sufficient?  
Whence is their source of creation? surely

Individuals are not the source of God?  
But consider this, and it becomes clear  
that the whole mass must be self-sufficient.  
How a self-existent world may be created, of course  
is a question of science or philosophy,  
but in the case of molecular creation,  
of molecular causation, goes in to  
the question, "How is it possible?"  
Suppose that the material universe  
has neither center nor circumference.  
Also, that molecules are physical,  
each occupying its specific space,  
then inward and they, or in fit that  
physical,

Could be creators for infinitude!  
Is not this the measure of Omnipresence?  
If they be self-created, that implies  
obviously another God-like attribute,  
God-like life unlike all other matter,  
of their conglomerate motions and vibrations

Create, and hold together, all the planets  
 Within their mighty orbits, and the comets  
 In their eccentric journeys, and create,  
 Sustain and govern all the forms of life  
 Known to the knowledge, the in visibles display  
 Infinite Power, Beneficence and Wisdom.  
 If, when the molecules exert their amulets  
 Some rotary or vibratory ways,  
 So as to stir in some unusual fashion,  
 Not only lightning flashes from the clouds,  
 Or the fierce cyclone sweeps the land and  
 sea,

But all creation, in creation, throughout,  
 As well as destruction, in moment, as in ages, they  
 Are these co-oid, the molecules thus shew  
 All of the attributes of Deity;<sup>surp</sup>  
 And all those attributes must clothe  
 Each separate individual molecule,  
 As well as all conglomerated swarms;  
 And each must be Supreme in all its  
 powers,

Yet not Supreme because the rest are poor;  
 And all are individual molecules,  
 Yet move harmonious and synchronous  
 Throughout the universe; just as if all  
 Were only one gigantic molecule!  
 Fall down upon your knees, O atheists,  
 With all the adoration that was given

So crocodiles along the ancient Nile!  
They have a god at last - may, many gods,  
Papirus, Aset, & T. ing. not in power;  
Omniscient, omnipotent, ~~omnivorous~~ material  
Sirens, your excellencies, contented nuns!

I have discussed Hesiod's creation  
of matter length, because so greatly urged  
by the materialists, & Electrotell,  
Who argued all the other fallacies  
of all the dual-headed theories  
of Matter & a super-creative, & emanation.  
In infinite & only case Greece,  
Because no form of matter can now add  
Intelligence, Volition, Omnipresence  
Self-Consciousness, or any attribute  
essential to creative or & being.

There is another view of atheists,  
Not you see their journals like Dr. De Mille,  
that say, & assert & if it cannot be  
proven,  
that all we know is, things are antecedent  
to a beginning & nothing else antecedent.  
To such men materialism could not prove  
that you and I are thinking here together;  
though you and I will & elucidate the fact,  
Nor stop to prove what is half evident,  
They do such people now go to their dinners?

the one hunger and orient are simultaneous.  
 They are met, yet they are not,  
 But as the seasons there were no meeting,  
 And if you will be the first to fight to have  
 What you think that good can bring you, you may  
 still have, and then you will fight?  
 Does not the world make me weary? does not the  
 stillness of your soul wear me out?  
 Then come, we will suppose that, as the  
 Kingdom of God is now available to all men,  
 I speak of the world, because it is fallen, and

This is what he says - The omniscient, who  
 And living, is, with the whole creation, by his love  
 Hallowing, doth make him acceptable to all men,  
 By his grace, exceeding, his power and dominion  
 To all men, who are capable of salvation,  
 The world, however, are not made men, or the world  
 For eternal happiness, in that their know  
 That all morality is but a system  
 Of social usefulness - a scheme designed  
 For the same purpose, which, however, though  
 Such a system is now established, is not  
 Yet universal, so that it is not known,  
 In all the world, to whom it is designed  
 Or dispensed, or how it is administered;  
 That all men's ideas about truth, or justice,  
 Justice and kindness, are not concordant.

Critical Sketch of what were to a large  
extent the first and second half of 1852.  
of Prof. Wherry's work for the year may  
be had with the history of life  
and growth and through species, such  
as may be.

It is apparent, however, that only  
the second half of 1852, -  
when the author was at work.

The author's work, which  
he has done to establish his theory,  
will best resemble his sketches -  
the forms of plants he has - made to look  
more or less like those of mammals  
of man & apes, &c. - such as the  
man, &c.

Unquestionably there is something in this  
but will it not be well for him entirely  
to write off the Apes from the lion's skin  
of scientific terminology?  
or even to do away with them.

He has many good reasons though -  
for doing so. I have not had time  
to go over his work in detail but fully

Unscientific, ignorant, and crude,-  
Open truth is, atheistic theories

It is all about from science's point  
Atheist deus ex machina

Science has nothing to do with it  
Figures of the world. Evolution is the present

process - a process of evolution  
This goes from social life back to anatomy

by some species of evolution  
doctored in the borrowed livery of Science.

Take the maltreated creed of Evolution -  
As taught by Science, it involves no war  
With the religion of a spiritual God.

It appears to be perverse, a specious reason.  
Matters of results to man - make downed  
Men are the increment, not the essentials,  
The arose, not the true metal, of religion.

Evolution is a social science  
So that's all of it. The good, the bad, the ugly

The it left out, and aside of him  
is all the world as atheist's cook.

Investigate the ~~atheistic~~ atheistic claims  
Of man's descent from some primordial man  
This not in, isn't a good, a theory,

Untaught by science and unverified  
By evidence if atheist would teach it  
The truth which Evolution demonstrates  
And some religiousists abhor the word  
On that hypothesis.

The many aspirations to their see  
 The motives of secret life known  
 How is it to the innocent soul  
 As foolish are by many deemed  
 Religious foes, whom they be in truth,  
 The known best friends when right, under-  
 stood

Let all sinners, cowards read the tale  
 Of David and Jordan twice and three,

With his sword drawn, David stand  
 On Jordan's way, upon the latter bank,  
 And came in due course of time  
 When all that granite was a molten mass,  
 (As scientists conceive, though some dispute,  
 Had meditated on the nebula  
 From which our molten earth glori-  
 originated,

And whether the supposed friend of God  
 Contained potentially the thoughts and feelings  
 of melancholy, which possessed his soul,  
 And straightway wrote a book and answers Yes,  
 And says that all the forms of life and thought  
 Are only products of friend of God,  
 And the man who is friend of God,  
 Person, is an addition to the world  
 That deserves remuneration There is one God  
 Science, forsooth! to each soul makes

The progress of Science is to put  
Doubts in Galileo's nests, is to mistake  
the aberrations of diseased conjecture  
for truth and reason!

Electro-color Electricity is a guess,  
that will not be scientific's demonstration.  
But, according to the molecular theory,  
For dry ground it might possibly explain  
the electric, and in this I can see.  
To move the earth in the ocean, the  
Water there is no such power over it -  
The living ocean holds all its energy  
The land gives up none, because in the ground  
the resistances where materials to  
dry, explore the earth, the air, the sea,  
experience their whole frame a receptacle,  
they say the wind, like an Organ pipe,  
that when dry finds air by spirit and  
air force.

On life man probably has been deceived,  
which makes them think there does nothing,  
then surely some connection is admitted,  
makes the Reddish brown stone with carbon  
formed from fossilized concretions of atoms,  
then air is in the connection - But,  
thus driven to produce carbonated fossils  
With which to reconstruct the bodies,

and the Philosophical and  
the Practical in the same  
and the Practical in the Philosophical.

and then, where, nothing comes, as in the  
case of the Philosophical no life begins there  
then there is no hope even for me. But still even  
the Philosophical is not бесплодно at all.

The Philosophical gives birth to the Practical,  
this is the continuation, because the Practical  
is not from god, but it is not without,  
but left by Philosophical and beginning.  
Beginning is not able to explain,

the beginning of Beginning and End,

The Beginning is the Source of their being,  
the Practical is the source of beginning and the  
Philosophical studies the continuation.

After the mechanics studied his continuation,  
first they the geometers, then the logicians,  
then the philosophers & theologians will,  
definitely prepared to all processes,  
they the practical study is done to be -  
and after the practical, continuation, etc.

or, caused by different changes, -

first there was one place the one place a like  
process happened, and not the continuity,  
process but the disorder, in very special cases  
Philosophical theoretical knowledge must  
not share with practical knowledge, in case  
negations, where the place will change in middle,  
Philosophical and the Practical will

# The Great Interrogation.

For argument, grant what cannot be denied,  
 That molecules create, or bioplants  
 Create the forms of life, -徒然 the  
More.

But not the Might, it would display the mode  
 And process of creation, not the Effect.  
 To comprehend the process of creation,  
 Makes it no less divine, adorabile;  
 Subtracts me item from the proofs of God.  
 Can you explain to me the difference  
 Whether the Origin of life be traced  
 Through all its multitudinous manifestation,  
 Or one creation, not contrived to stand?  
 As Hengley said - If God is wise enough  
 To make all things, then God is wise enough  
 To make things make themselves. - If every  
 thing

Be governed by a code of infinite laws,  
 Then the models operate upon laws  
 Is wholly immaterial to the, this is,  
 That the Reason and intention of the code  
 Can not be tracked otherwise than to a  
 Source

Which is in wisdom, power, benignity,  
 Fully commensurable. Which can just  
 Be such a Source; therefore, his spiritual,  
 And all his attributes are those of God.  
 God is the source, and only source, of all.

( Siberia.)

## The Clouds.

The Clouds are ever changing forms, in all their ways,-  
 Whether like sheep which they colour gray  
 From the same flocks, or suddenly sail  
 Like gallant ships before some upper gale, -  
 Or rise in mountain-chains of glittering snow,  
 Their summits as red as light blood, -  
 Or stand like splendid domes and palaces,  
 Decked with celestial colors numberless, -  
 Or move as processions in pairs of horses  
 Consigned to ports of waste, frost, and  
 flowers, -  
 Or battle high in heaven in awful wrath,  
 While Cossack lightnings hover round  
 their path, -  
 Or graceful rainbow magically form,  
 Smiling over the squadrons of the storm, -  
 Or stretch in noonday wreaths and diadems,  
 With stars at intervals like sparkling gems,  
 Hand-moved into light and argent place  
 The maiden moon on summer nights  
 To grace.

At noon when to some twilight, send  
 into the mist

rise from the ocean, by the infinite hand,  
 Its flood and lake-like fields serenely spread  
 In winding gulfs about the island'd  
 Summits, ~~hill~~<sup>hill</sup>, and lake by various height;  
 And windless seas beneath the moon at

Night

Sitting low with head bowed, and watch the bairns  
 Gleam, across the mists in silver streams,  
 Like the mists back to foam against the hills.  
 Hills like snowy, revering shrining willow,  
 And rock-hewn, woven, and green and flower-

ing rocks,

Whose spires like the fragments of a broken column,  
 Stand in the gloom.

At sunset, when the last rays of the sun cast  
 Their pale light over the land and houses,  
 There Nature flings off her white robe  
 Flows the river, all with rapture.

Is it the rare moment of a dream, or a man  
 A friend far hills and their way? Then the  
 Night has opened like a vast and wide  
 Blooming beside a stream, whereon  
 White flakes and

Clouds-isles,

So wonderful, that as a child I could not sleep  
 Across the whole sky, in which a million stars  
 Like diamonds, the sun so bright, a thousand  
 Planets, and the moon, the stars of the

The Fifth Interlude.

"The meadow when I leave  
The bustle of the world behind,  
My thoughts to themselves so gay, it often comes  
Up to the very verge of the brain, —  
And every moment, I find on each new  
Page the sweetest charms amaze the eyes.

"He who is born is determined by the day,  
Whether it be a minister or not; but you  
Have been too good for a man, — you will be born

"There are diversities of talents, but it  
is the grace given unto all men alike." — Paul

"Things which are seen are not made  
of things which are unseen." — Paul  
Photo is mine, and now I desire these  
things, even though I understand the  
loving - labor of the Lord." — Paul  
The Lord is good to all under heaven  
mercy and love He gives." — Paul  
"I will forsake all, I will follow only  
Thy marvellous works." — Paul

Part Sixth.Sillogism.Structure.

May not the structure of the universe  
be self-sufficient just as well as God?

Conclusion.

No, the universe cannot surely be infinite.  
If it could not it would have, on saying so,  
a definite size, with no continuation  
by Space or Time, or vice versa.

Therefore, to the Second ~~question~~  
of molecules or scaplets, i.e. of atoms  
in the causation of the universe;

All are but one little link in the vast  
chain

Of physical creation, for all lack  
The infinite attributes of a First Cause.  
And, since of atoms such each attribute  
sufficient to express their own existence,  
Yet whence the combined power  
of action and design? Whence is the

Power.

The will, the thought, when once con-  
ordenate

six atoms to one common outcome.

The moment I open my mouth, there is a birth, there is a marriage or divorce of atoms—there is flight from one planet to another. There is a death, there is life. This is the way it is considered by modern science or even by Dr. Robert Hooke himself, who says truly,

that all the world is in motion, change,

Providence is unmerciful, quite justifies the Puritan in his contempt when he exclaimed—  
"The poor soul is in hell to think 'tis no God!"  
I put in the words of Shakespeare: "My soul is sick."

To know, when two authorities are up,  
Neither Impudence, nor Doose can find one  
That's better than the other, to lay hands on, and take  
Thee one by the other.

The atheists are forced to the admission,  
That atheistic views of Evolution  
Are without foundation till they find  
An instance of spontaneous generation;  
For on that theory rest all their dogmas  
Of atoms, molecules and bioplasm.  
It's the creator of the universe.

MATERIALISTS have searched the wide world over  
For an instance of spontaneity more generation,  
And have not found it. If it should  
be found,

still it would simplify creation,  
But not impair the proofs of Deity;  
While, until found, their scheme remains  
in doubt.

"From Time, Time into Space,  
The life-swarming earth, a Single road  
To the life-swarming seas, which could not  
forsake."

Established for me in evidence,  
the great difficulty the proof should be

After my first proof to negative  
Materialism, I was Materialist,  
and the first creator of life  
in all its forms, for man upon our planet,  
Dove through the underniture the beast,  
And before the earth, was a vast sheet  
Of water covering every shore: This had come  
From me, for reptile, fish, bird, beast,  
Had finally through Evolution presented  
To man himself. Straightway, the  
atheists

And atheism nevermore should be  
 Thwarted by its new face  
 Because it now could bid, a fatal need  
 To do good, and save the world.  
 And so the world was won to God,  
 By the love of Christ, to set it by wisdom and  
 Knowledge, and understanding.  
 But mankind would not have known  
 What's best, and so in darkness they  
 Still went on, like blind men, to  
 Sin, and to destruction,  
 And so it was, that the world  
 Was lost, and so it came to be the judgment  
 Day, the day of God's judgment:  
 The day in which all men are  
 Judged by their works.

227. A Discourse That Proves I Don't Care  
about

Now then, if you like, it may not impress  
 You, but I am very much convinced  
 Of the great necessity of the thought,  
 That, if you like me, I think, I may say,  
 It needs to be known that

the salvation of the world  
 That consists not in money and  
 Or will-power, but in knowledge of God and  
 His Word, and wisdom, and truth, which  
 consists.

Wise are all these if they be not from God?  
 All movements, establesses and Powers  
 Behind the Speed and Structure of the car-  
 riage, the sun and the world itself,  
 Or build itself, without extrinsic aide.  
 You think and speak; your words are waves  
 of air,

And who will argue that such waves of air  
 And you, the thinker, are identical?  
 Are God and Nature more identical?  
 All matter is unconscious and inert,  
 Passive and changeless, of itself alone;  
 (Its change or motion is the ~~cause~~ effect)  
 But thought is a power. Thought is the laws  
 of life, upon which all material mind -  
 For one cannot speak, till not supernally  
 For mind contained in Matter would be  
 Lifeless.

So the necessities and processes of matter -  
 Matter itself, in truth, not mind at all -  
 Peace Pantheism, known in his creed,  
 Is only atheism in a mask.

Is there Divine Design revealed in the world?  
 No one who is not blind can doubt it.  
 Remains to me a question, however,  
 With all their glories, - the works of  
 God, man's, and the Devil may be  
 All of them, I mean, Self-Identical.

On African and Icoonian beaches  
of the Laurentian hills; the broken strata  
of the limestone rocks -  
formed and uplifted when the earth was young,  
held in poor hands the labors of stone and art  
from earliest times, every day,  
Oysters, shells, well corals sprout to see  
the rising life so multitudinous,  
so perfectly adapted to conditions,  
that all will fit into formations and  
as though made by a divine life.  
The world is great, and man is a great  
and wise being, who has the power  
to make all things serve his humanity,  
but he has not the power to make  
himself wise, nor to make his soul  
wise, nor to make his body wise,  
nor to make his heart wise,  
nor to make his brain wise,  
nor to make his life wise, nor  
to make his death wise.

What man is, is not what he is not,  
therefore if you would be wise,  
you must be wise.

The center of the insect population  
In fitter places for its progeny?  
The insects go east starting winter's frost,  
Although no frost as yet have taught it prudence,  
Or species vacating their conterminous webs?  
The building of the birds' nest which shows  
the morning of human architecture?  
The waste - birth and economy of space  
Is necessary to the honey - comb?

Amazons of the prairie of the wool - webs,  
The man of all the parts of vegetation?  
The front of up to the extremest comb  
How many? The various faces of flowers  
Attracting insects to distribute pollen,  
As well as the various perfumes they emit?  
The keen sagacity of roots when searching  
For food and moisture in a injurious soil?  
The hollow bones of birds to all their flights?  
Next mean the instant and permanent  
Manifest everywhere, that man is not  
Instincts and mind is born with them?  
Like forms like the bones of Birds and Beasts,  
But has time the intelligence to build  
Bones hollow to assist the eagle's flight,  
Bones able to support the lion's strength?  
Do either bird or Beast design their skeletons,  
In visiting the same in animals?  
The animal in the same in animals?

卷之三

from the French who are not friendly,  
and we cannot possibly get any aid from them.  
France is now a hostile nation to the American  
people and we cannot depend on them for aid,  
but we can depend on ourselves and our friends,  
and we will do what we can do.  
France is not an enemy to us,  
but she is not friendly to us neither.  
France is the friend and superior cause,  
and we will try as hard and well as we can,  
to help it. The French are now overrun,  
but we can help them to drive the British off the ships,  
then the French will completely control the  
sea.

the faintest shade, dimmed by Eclipses,  
With woe-be-gone - voices, and dismal Pass,  
From land to land to the Milky Way  
Mantled in smoke, associated Phœnix,  
To burn up a world of passing felicities.

There is, must be a self-existent cause  
 At the world, which I see.  
 All things throughout the universe which man  
 Knows has got a self-existent power,  
 Person & thing is not self-existent life,  
 Life is to go on & live to go on,  
 So vanity, & pride, for instance, but they  
 never  
 Possess a self-created life, - or else  
 That life would last forever. With them all,  
 Life, at the most, is a something  
 Change and decay their continual attributes.  
 May they, or cease to live, not of themselves,  
 But as recipients and consumers.

### Praise

Impose judgment & punishment upon  
 Usself & those who  
 Could not make the mountain man see  
 all therein.

It was a look through air, the mountain  
 There.

Would seem quite apparent to all mankind,  
 Yet it meet no ear & none can see  
 So that is now our example to a mountain.  
 The mountain in man's concept thus depends  
 Upon his strength & fitness of vision.

know the true Being.

It is, however, not to be forgotten  
that there are two kinds of Being,  
namely, material and spiritual.  
And both are correlated  
with each other. There is verily somewhere  
a mind that moves; and there could be  
nothing else but such a mind. At even though,  
it may be, you do not think you can be deceived.  
But it is, then, the same phenomenon  
of your own mind that causes you to have a concept  
of the external world, and it is the same mind that  
causes you to know the true Being.

Now, we can easily see that the link which drags the  
chain

of thought from object discerns phenomena,  
and that it is not a material particle,  
but a mind, or a spirit, or a soul that must be  
the cause of it which knows those verities.  
For man-power is created implies God-power  
is uncreated. Nothing which is can be  
uncreated, and nothing which is can be created.  
Therefore there is no man-power, and there is no  
material power, and there is no material substance.  
If you consider it, you will find there is nothing  
which can be created. From all things that are,  
the world is made up, and though they are,  
they are not. The world is uncreated.

Even so the world seems to us to be  
and the philosopher perceives or conceals  
that are the true realities behind it.

The world of the senses is not all.  
The Supreme Being you see is far more  
than the earth and all that is upon it.

Which am I with All. The telescope reveals  
what man has known to man,  
that is to say what man has known to man,  
and each other we talk the Rontgen rays  
that to man tomorrow is our knowledge  
of each since. I will tell you  
that I have a desire to know  
with whatsoever aids it may employ -  
whether the Buffet they call his pyramid,  
or modern Seicah with glass and spectre -  
the age old legend that should have been  
in France had metropolis better than another  
which a wise man might be ready to say.

### 139.

upon posit unrevering of man,  
But cannot prove it. Scientist believe  
posit, and I do not. I do not  
but cannot  
man does  
I. T. Bell -



What you know nothing. Then by definition  
 Refutes itself. Knowned, is impossible,  
 Truth can be known, or else self-consciousness  
 itself is a delusion. For self-consciousness,  
 if it be truth, a truth which can be known,  
 And consciousness of being is possible.  
 Then, as a postulate there must be  
 There is no truth, or that there is no knowledge.  
 Postulate truth, and truth which can be known,  
 and one of these is a contradiction  
 either of being and self-consciousness,  
 or of truth and non-knowledge.  
 The conclusion I want to make is

drunk,

Sectarianism! I grant at first you must prove  
 That they know nothing. To prove anything.  
 Science may change over and do to that  
Reality, she can't do anything.  
 Here all we have to do is to prove  
 Is man drunk, or is he sober? or is he  
 drunk, from the outside.  
 But that from the outside, I don't  
 consider it can not be done.  
 Except we suppose the man to be  
 senseless, in the outside world he is not  
 the spiritual, not the material.  
 For laws of the common is not in his  
 sensal,  
 External incorporate, subjective.

If follows that all cosmic arguments  
of God's existence are addressed to us  
in "Intellectual Being", to our thoughts, not bodies.  
But there must first be consciousness of God,  
As the Moral Rule of the Universe,  
Within us, else all cosmic arguments  
Would be in vain. The man blind from his birth  
Can not be argued into color concepts,  
Because he has no consciousness of color,  
With which to weigh or comprehend their meaning.  
It is when the atheist accepts that man  
Implements from his own experiences to cosmic  
Order and Harmony, that an admission,  
Pregnant with meaning, that the thinking man  
Has consciousness which proves him akin  
to God.

The atheist affirms, and I agree -  
It needs man's mind to recognize causation,  
Order and law; for I find men since  
Are utterly unfitted for the task.  
Save as inferior animals. And then,  
The atheist admits that thought is fitted  
To search for God. Then why is it pronounced  
Its seeds?

Assessing power to measure evidence,  
As well as power to search out evidence,  
Is then its mission? To make  
Merely on queries which are negative,

and is an no evidence affirmative  
 that that thing it is fitted for the soul  
 soul to fit some one of them to him  
 do not,  
 What follows? Find Two men who are  
 trustworthy  
 Do you do it, one does not, the one who finds it  
 may be believed, because his evidence  
 is greater than the others are not.

It is well known that every man has  
 in his mind a spiritual vision, and  
 from this vision he sees God, or  
 from the spiritual vision which it  
 gives, it is in evidence of things unseen,  
 and when man's consciousness becomes God,  
 It is the evidence most competent,  
 And is entitled to the greatest weight,  
 Not only to approve a spiritual God,  
 but also that man's mind is kin to God;  
 For matter has no vision, true or false,  
 Of spiritual things, and therefore can not find  
 spiritual beings, either God or man.  
 But if man's mind is kin to God,  
 it is the proofs of spiritual man;  
 and when man declines deny the proofs  
 of God or spiritual man because the sense  
 furnish no proof of the same.

Refusing evidence which from its nature  
 is not evidence that's competent.  
 Suppose a blind man testify in court  
 That he can see no color in a rose,  
 Would any court refuse the evidence,  
 and if so, who come in affirmation?

Now, consider the following hypothesis:  
 Matter is mind in a derivative consciousness.  
 Or see no universe at all, for matter  
 Lacks the volition to create itself.  
 Into organic forms of life or mind  
 or power to self-exist. Test thoroughly  
 This thesis; let it be the patient focus

For reason's searchlight. Look it through  
 and through.

Can even the God-fog be specified  
 That Matter has inherent Will or Thought,  
 Power of generation or Self-consciousness?  
 All the conjectures of such attributes  
 As being identified with forms of matter,  
 Are only vagrants of imagination -  
 like shadows whose projection from

man's mind  
 Serves to hint the nature of man's mind.  
 Yet atheism, sticks to the last,  
 Driven by knowledge from its ancient pitch,  
 Curtains this Frankenstein and calls it real.

Mr. Bent Bailey

3

Your last writing, it is pretty off the point to me, I think, - In the breath you claim in a synonymous expression is spiritual, - that matter is no more than the expression of your internalizing his ideas;

In the next breath, you draw your argument to some matter or at least, material laws, so you are given traces of a spiritual God, spiritual laws, &c, as spiritual laws. If the 3d of yours are material laws, let spiritual laws as you would classify them,

Because it is left to matter only? -  
in this little and obscure exercise  
which Nature was able to strip from mind.

Opinion.

It is unnecessary to my theses,  
but I might reasonably hypothesize  
that God seeing all in All, can see all  
matter,

or only for convenient classification  
as matter is spiritual. -

and with full measure of variability,  
of increase, growth and decay, of time  
and space,

which man is self-consciousness discerns  
and knows

Part Sixth

115.

On the other hand, if we consider the material world, we find that it is composed of atoms, which are the thoughts which the infinite God has had.

The manifestation of the infinite and the finite in the material world is the same as in the spiritual world, only that the latter is the substance of the former.

If you once affirm the law of causality applied to material things as well as to spiritual things, then you must also allow matter to have a cause. If matter has a cause, then it is material.

We must regard them as material; but if they come from a higher source than what they possess, if their attributes, is proved in their action and effect.

It is evident now, that matter is spiritual, unlike the attributes of matter, which are material and finite.

They must be spiritual. There can not be an explanation that is thinkable to the unity of cause and consequence, for matter is found independent.

Revealed in Nature, has the innumerable  
and conscious and intelligent life of  
the universe. From such omnipresent -  
An incorporeal and spiritual Peri-  
spective based and merged in Eternity.  
Whose universe in its beauty  
Is spiritual, eternal, infinite.

Physical Science studies alphabets,  
And, these and other constructs a few short  
words -

It must be a species of ignorance to assert  
That only in material relations can  
Man rightly correlate and synthesize  
His alphabetic words, and transmute them  
Into the shining sentences of Truth!

Perhaps the shapiest fail in our knowledge  
lies in the habits of the Physicist  
Giving their whole attention to matter -  
And making a material nomenclature  
Fully ignoring spiritual relations,-  
And thus confusion in Philosophy  
Furnishing weapons to all sophistry -  
And darkening with fog the realms of reason.  
Carlyle once well remarked that How low  
Men never

Could be expected to lower God -  
Unless he could find him in a chemist's tubes.

The last section practically in all Indian  
theories of matter, gives an account of  
the subtle qualities of matter, & first of all  
the qualities of light.

1. Light is a subtle, & impenetrable, power  
which can only be directly perceived, & cannot  
be directly perceived by touch or taste,  
but only by the eye & brain, & it is observed  
as having a greater power than mind.  
2. Light is a subtle & diffused matter of light,  
which has no form - neither body, shape, of  
any kind, & the principal edge it can not  
perceive, & it can enter the mind & touch  
it, & the touch of mind will apprehend  
the power in the subtle consciousness  
of the object. Otherwise,  
it is a causal effect to all, &  
can not be a causative phenomenon  
that is known by diffusibility to every one  
concerned. To have essence, form or taste,  
pertaining to the object he may be cause  
from microscope, telescope or Röntgen rays,  
or magnified in the self-conscious mirror  
& mirror always variant from others,  
then physicists assert the transmutation  
of energy - biologists, geologists,  
apply the doctrines of evolution -  
in matter which is space & time or space-

148. The Basis of Interpretation.

They all alike are using premises  
of Unity which are derived  
from the self-consciousness of the human in-  
terpretation. This is the first point.  
Which they sacrifice, this is the second.  
This postulate of ultimate Unity  
is the unbroken continuity  
of all existence, is not only made  
by true psychology, but it becomes  
the basic postulate of evolution.  
Hence it teaches us that all development,  
from the lowest to the highest, in plant, ~~in~~  
beast, man,  
displays a concrete harmony in all  
apparent differences, the actual content  
of its whole process never varying.  
We say "In proportion" to the physicist,-  
that he cannot throw away his task at once.  
Unless he sees this certain harmony.  
It is his unconditioned postulate that his method  
and knowledge of science are never frustrated.  
This Unity is Unity of Good,  
of Beauty, Wisdom, Love, and Harmony.  
In its own cycles - one it could not call  
Unity, but would be its opposite;  
therefore, it solves the problem of knowing evil,  
and proves all good from God's final standpoint  
of Love and Harmony - for it is non-existent.  
Evil is actual in the intimate,



# The Great American Islands.





So much about me in my body for a while,  
How does mankind love me? They, money, truth,  
They, more now and nothing else. Their  
Mighty braids its watchword over their  
heads;

How does mankind love Jesus more  
Than Judas?

I want it much to merely something  
to write down, why is there in me's  
me to v

That mighty gulf-stream, boundless  
Unboundable,

And never-failing in its affluence,  
Which flows down from all creation  
From fields over tropiclets, and over all  
Creation.

High far-blown across of celestial incense,  
The upward winds on highest aspiration,  
And up past blossoms of self-forgetfulness,  
Tell me not, atheist, such capacities  
For climbing Godward are bestowed

In man,  
By others, moreover, is he planted,  
In integration from ~~the~~ primordial fog,  
With red rose, violet, blue gulf-currents,  
flow

Without a shadow which is proof  
of his, it

Herbert Spencer

He asserts that theological codes of morals  
are all empirical, more rational.  
Not on the self-same page informs us that  
Wrong-doings have habitually been punished  
By pain, disaster, death; therefore, right-  
doings have been rewarded, and, therefore, continued.  
This gives the text for atheistic theism.  
To outcry that all human codes of morals  
come from transmitted habits of our race,  
With no indebtedness to God - that morals,  
In the true sense, are wholly fanciful,  
For moral irreponsibility.

Is the logical outcome from heretic  
Circumstance and environment. As Spencer  
Himself empirical or material.  
When he ignores the root-thought, after all,  
Of the whole matter? For the root-thought  
Seeks  
The cause why all right-doings are rewarded  
And all wrong-doings punished, and it finds  
In man, and in friendly animal,  
An answer to the question, but must seek  
God as the origin of right and wrong.  
His human conception has except those times,  
God as the origin of moral law  
Whereby wrong-doings always have been checked.

How can I facilitate all that for God,  
The Father who wants to be worshipped,  
I may stand up above the creation,  
In the name of God. All human progress  
Depends upon the faith that God exists.  
Each blade of emerald grass that decks the  
earth,  
Each tree that lifts its foliage to the sun,  
Each bird that breaks the silence with  
its song,  
The rock-ribbed mountains, all the  
things of earth,  
The glorious Sun, the multitudinous  
worlds,  
Glimmering stars in all the expanse of God,-  
God, the Everlasting and Unchangeable,  
God, who is Goodness, Love, and Harmony,  
God, who is Truth and Justice, Power  
and Wisdom,  
God, the Creator, God, the Infinite!

---

LondonNear the End of a Century.

We raise our hats to Success  
 And ask not what road it came,  
 Through its gloom - whether it's  
 From the gutters of Crime or Shame.

We bend over knees to the Rich,  
 Though vile as the wildest weed,  
 & a glance with scorn at the Poor,  
 Though worthy in thought and deed.

We are taught that Dabbs are better  
 Than Knights which makes them  
 Mist the man who has merit and power -  
 Though a wretch - has reached life's goal.

If we look to the east or west;  
 If we look to the north or south  
 We know to whom gold belongs -  
 Gold would buy Power.

We are taught to despise the beaut.  
 And wealth is the only -  
 Except indeed, the old English bias  
 To things that are horrid and ugly.

Yet America we see to-day in my mind,  
And doubtless becoming ~~free~~<sup>more</sup> - ~~bold~~<sup>wise</sup> -  
Better suited for a nation of ~~freedom~~<sup>truth</sup>  
Than the ~~country~~<sup>of</sup> ~~old~~<sup>days</sup>.

Yet here with ~~our~~<sup>the</sup> ~~country~~<sup>land</sup> ~~we~~<sup>have</sup> to defend,  
That ~~idle~~<sup>idle</sup> ~~goes~~<sup>goes</sup> rule the State,  
That Gold has mastered the Ballot,  
And ~~tribes~~<sup>tribes</sup> have the nation's fate!

True, our cities are crowded with ~~traffic~~<sup>life</sup>,  
Our thoroughfares glitter with gold,  
True, our pageants far outshine  
All the ~~pageantry~~<sup>pageantry</sup> of old;

True, on every side we see  
The marvels of thought and toil  
That blossom in freedom's banes,  
And grow on freedom's soil;

But this is not enough!

It is man, not his handiwork,  
Which makes the ~~valiant~~<sup>valiant</sup> side  
Betwixt the ~~Christian~~<sup>Christian</sup> and Turk,

If the man is ignoble, what good  
That he rides in a Palace-car?  
If the man be base, he is base  
Though his splendor ~~shines~~<sup>shines</sup> afar.

The Great Interrogations

In our race for power and riches  
 We have forgotten God,  
 We have broken His commandments  
 And walk beneath His rod.

We must learn that wisdom is better  
 than riches, though full to the sky;  
 that virtue is gain, though poverty;  
 that justice still reigns on high.

We must learn, - or else we learn nothing,-  
 That body is less than soul;  
 And that spirit is something higher  
 Than mortal laws control!

We must learn, - or else we learn nothing,-  
 That God is not a mere name,  
 And that He can not be mocked,  
 Nor His edicts put to shame!

— " —

"The wise Jesus said, that he was very  
 sorrowful; he said, 'How hardly shall  
 they that have riches enter the Kingdom  
 of God!'" — Luke.

"Whatsoever a man soweth, that shall  
 he also reap." — Paul.

"All things are of God." — Id.

Answered.

Answered.

Answered.

Opposition to me is a natural  
contingency in the course of life.  
The world begins, or its extinction  
without any cause, from Divine Creation.  
Life, for example, vice-development  
of blenniognathus, wings, and all their  
several organs.

According to Necessity and Use.  
Necessity and Use may be creators,  
therefore, instead of God. Fortuitous  
concourse of atoms, helped by the  
impulsion

of stern Necessity or false Use,  
breastes the organs of the animal  
according to the functions they exhibit,  
and their improves them, or obliterates  
them long periods of centuries.  
Thus, Uncreators and Creators both  
are manifest throughout the universe.  
If you dispute the presence of Creators  
outside of God, how does the cunning  
florist

# The Great Interrogation.

Invent strange tulips to amuse his fancy,  
 Or fashion roses whose sweet loveliness  
 Outvie the charms of all their predecessors?  
 If you dispute that there are three causes,  
 Why are there snakes with rudimentary legs,  
 And horses' hoofs the rudiments of fingers?  
 Why are the fishes of dark colour blind?

## Ostium.

The atheist has four divinities,  
 According to your thesis. One is Chance,  
 For "the fortuitous concourse of atoms,"  
 Is but the euphemistic substitute  
 Invented to revive a fallacy  
 Exploded twenty centuries ago,  
 When Sophists met 'neath the Acropolis.  
 Chance could not rule the boundless universe  
 An instant before chaos would ensue, —  
 How, then, can it create the universe  
 With all its order, harmony and law,  
 Which shew the forecast of intelligence?  
 "If Hercules and Lichias play at dice,  
 Which is the stronger man, the greater throw  
 May fall by fortune from the weaker hand;"  
 But Chance is a formless phantom, a vain  
 Shadow  
 Following on the heels of ignorance,  
 Whenever we attempt to give it shape,

Projected from such instances, to invoke  
The mightiest slave causes and effects,  
Sir, if it please you, simultaneously  
Harmonious, and an orderly Association,-  
The Synonyms for causes and effects,) )  
Though Berillus and Lebias know it not,  
The very ways in which the dice shall fall,  
Instead of being the mere things of Chance,  
Are a due Sequence of events from causes;  
For there is nothing that's fortuitous -  
Such words as More than mere coincidences.  
Wherever we have failed to comprehend  
The language of results, Therefore, to  
Science  
Such words are alien and iniquitous;  
And when a Pseudo-Scientist employs  
them,  
He brands himself incompetent, profaning  
The Shrines of Knowledge with the gambler's  
jargon.

What god you designate as Desuetele,  
The Uncreator, is a modern instance,  
Before unheard of in mythologies.  
In want of a religion, atheists  
Dream prone to become mythographers.  
Desuetele surely follows some creator,  
Before he un-creates - or has a tangle  
To make Philosophy delirious.

Until an organ has been first created,  
it is neither used nor suffered from disease,  
And Use and Disease-tide are subsequent.  
I grant that Habit, Use, and Disease-tide  
Cause changes, retrograde or progressive,  
Throughout organic life. Such transitions  
Confound us, everywhere in everything.  
Your atheist's Company is inform'd, because  
But truly it ignores the difference  
Between creation of organic life  
And alteration in created life.  
Volition, cogitation, and generation  
Must be inherent properties of matter,  
For self-creation is impossible;  
But alterations of created forms,  
Through use or habit or environment,  
Are proximate effects of natural causes.

Examining what Necessity implies  
To be creator. To discern a want  
Requires intelligence; to meet the want  
Requires volition, power, intelligence.  
Necessity, to fill the place of good,  
As the Creative agency, must have  
All of the infinite Patisseries of god.  
Suppose an animal has need of you  
With different facts, or more numerous,  
You would not claim the animal itself,

I am sorry to have to tell you the worst  
 news I can give you. The General Assembly  
 has voted to disown the Presbytery of  
 New York, and to withdraw from it.  
 This is a terrible blow to us.  
 We are now isolated,  
 and without a Presbytery.  
 What will we do? This conjectured  
 course of action is for it to act,  
 and to disown itself. This is what they  
 propose to do. It is to be done at a meeting  
 to be held in the hall of the Presbytery  
 on Wednesday evening. I have written to  
 Mr. John Brown, to see if he will go through with it,  
 and he has written back to me saying he will do so. Simon of Old Adair's Camp,  
 however, says he will not do it. He goes on to say  
 that the Presbytery must be  
 disbanded by the Lord, the Deliverer of God,  
 and that he will not be blessed  
 in such a cause. He is a member and is  
 a good man.

I am sorry to have to tell you the worst news,  
 but I am afraid it is true. The Presbytery  
 of New York has voted to disown us.  
 They are afraid of us, and of our  
 influence over them. They are afraid of finding  
 themselves in the same position as we are, dispossessed  
 of their Presbytery. They are afraid of us,  
 because we are a strong, independent,

11/11  
of the present times.

The world is full of men who do  
not care for me & I am sorry  
that they do not care for me.  
I am here because they allow, at most,  
Gentry as proximate causation;  
but I am here to help you, -  
and I emphasize the need of your

### Freedom.

Do we not feel that the world  
is not made up of men and women?  
but of men who will turn black  
when you turn white? -

### Freedom.

Know the difference between Freedom & Justice,  
between justice & equality, between freedom &  
justice. Know the difference between  
the right and the wrong. Number  
the right and the wrong.

If you do not know the difference  
between the right and the wrong, make  
it known and it would be more natural  
to you. If you have no evidence of Justice -  
you can do you no good - a useless  
knowledge of Justice is like a book of  
Nature;

Knowledge of Justice is like a book of  
Nature;

The heavens are His radiant witnesses,  
All of them in God's glorious radiance;  
That man and other things have no intelligence  
Is a constant lesson to those that work  
In the self-concerned spiritual sympathy,  
that God, therefore, as yet were all alone,  
His sympathies are at last having no objects  
worthy of their Aspiration and Praise.  
That man's God-like spiritual image is reflected  
in man by a self-concerned mind, then God  
No longer is alone, no longer lacks  
Rational objects of His sympathies.  
Shall man be part of God in power or  
in wisdom?

In love or wisdom? Plainly not. What  
then?

Development and progress are God's

In everything, and man is a spiritual  
Being

Is proven by his history on earth  
To be included. As he grows in

knowledge

As a spiritual being, more and more  
he feels

His kinship with God, know more and  
more

The voice of God vibrating through his

being?

166. The Great Interpretations.

Finer, more abundant, his spiritual intuitions  
lifting him forward, more and more discerns  
What sin had made a the sombre shadow  
Projected from his own mortality.

Man's spiritual ego is the actual man -  
his habitual personality - which finds its  
own manifestations in his material body;  
an animal consciousness, often fierce,  
while in this mortal phase of his existence,  
that man may be in touch with things of  
In which God ~~has manifested~~ <sup>is manifested</sup> some of His  
ideas.

The telegraph can not receive the Star,  
And yet it is the mighty instrument  
Through which man's various thoughts ex-  
plore the heavens.

God finds His role by chance, harmonies  
Our senses take no cognizance of God -  
They, rightly seen and rightly understood,  
They stand as helpers in our search for God,  
To understand them of this cut-and-dried  
Is hardly our creature's秉性! flower  
or star,

In a world begotten of blind force and law  
It seems to us that we are  
To let us open our eyes to the truth,  
With all elevation between good and man

Be spiritual, their kinship spiritual,  
Not physical; hence, faith, love, intuitions,  
And meditative reason at its highest.  
From the wonder of the Universe that we owe all  
to God.

Man cannot be the spiritualizing tool,  
Though made in His own spiritual likeness;  
And the inferior cannot comprehend  
What is superior, save intuitions.  
Therefore, while God is not like a God,  
Man never can cognize Him as He is.  
We know He is, some of the attributes  
Of justice, power, beauty, and wisdom,  
Because in His infinite Being, in all our lives,  
But how remote we seem from God is,  
How intimate or distant His relations  
With human beings, of necessity,  
Is matter of intuition, love, and faith,  
And meditative reason at its highest,  
Instead of proofs which are inconceivable  
Like problems on an inscrutable. Hence

we are now

What God is neither finds nor comprehends,  
But in the soul's ever-loving Presence  
Those vivifying powers that not restrained  
By His own limit, whose beneficence  
And wisdom are incomprehensible.  
It work to-day, yesterday, and forever;

That God is a self-conscious spiritual Being,  
And that as man as a spiritual being  
Climbs Godward, the remoteness of infinite  
Spirit, Heim and God, must be measured  
Diminish, and man's power to understand  
Heim

Grow with man's spiritual growth and purity.

If follows Prayer and Faith are not wanting,  
If value only for their reflex action  
Upon the nature of the worshipper,  
But are addressed to One who is our Father  
Spiritually, - whose wisdom, love, and grace  
Are in eternal sympathetic touch  
With all His creatures, and to Whom all things  
Are possible, and known in verity.  
Does not the dogma seem irrational,  
That Deity so made the universe  
As to despise Himself forever after  
The right or liberty to interfere  
With any part or tittle of His work?  
That God must never stir - for fear His  
movements

May foister something which some prophet  
cast

Gravely assures us must be let alone?  
That God is under a supposed embargo,  
Discerned by man, which must restrain His  
I will

-P- - Seventh -

卷之三

From II

Proven by stubborn facts that will not doo  
Under the light of it that they are not  
Of superstition or mere fantasy.

The intuitions, the supreme desire  
Of humankind, from immemorial time,  
Point all one way with sure-recurring name  
However blown by transient speculations.  
That there must be an Antecedent cause.  
That Mind does not disintegrate with it,  
That man is morally responsible,  
And not the puppet of chance or chance,  
That faith and prayer are often efficacious.  
Such intuitions are the ~~obscure~~  
Not of conjecture but realities.

They form a granite cliff that stands the same  
Whatever tides may flood or ebb beneath.  
It is irrational that they exist  
In vain, when we observe always the  
instincts

If animals and plants are correlated  
By actual facts in their environment.  
Why do the intuitions of mankind  
Rise in perpetual tide? -  
What other cause save God can do it?  
As well deny self-government as to deny  
As to deny that every soul, man or woman,  
If thinks that it believes, -  
In earnest faith to man's superior wisdom.

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Finding himself made in God's spiritual  
likeness,

(However warped, misshapen, or defaced,)  
Man learns that the process of his evolution,  
Whilst it enables him to cleave towards God  
As a spiritual being, thereby renders him  
Able to understand God and His methods.  
The crude mythologies and superstitions  
Those fogs obscured his moral firmament,  
Melt under the avenging sun of knowledge,  
With all their shadowy shapes, faithful or fair.  
Not as a structure of bones, nerves, and flesh,  
But as a spiritual being, man sees God  
God as the spiritual original,  
The psychical perfection of himself -  
The prototype of which he is in likeness,  
But necessarily inferior,  
For there can be, as there must be, One God.  
Man's consciousness of God, and all man's  
concepto

Of what God is, His attributes and methods,  
Have been developing from stage to stage, -  
From totems to Deities, and from love  
With his dread lightnings to a god of Love -  
Under the laws of spiritual evolution -  
This is a growth of truth and not of falsehood, -  
There is no evolution for a lie,  
But it destroys itself - such are the workings  
Forever witnessed in all things that be.

Man's spiritual evolution teaches God  
At every step. For an example, take  
Christ's teaching of the Fatherhood of God,  
And Brotherhood of Men, that God is Love,  
And Love thy high fulfillment of His law.  
That seed has slowly ripened in man's thoughts,  
Against man-made theologies and dogmas,  
Slowly but surely. It was so opposed  
To what the Scribes had taught, they scoffed  
and jeered;  
It so opposes what our carnal thoughts  
Insidiously suggest as selfish good,  
That even those professing to be Christians,  
Too many in the past, too many now,  
Have said Christ's ethics are impractical  
In actual life, and shrugged their  
little shoulders.

But, more and more man's spiritual  
evolution  
Proceeds, and higher shines the light of  
Knowledge,  
And men are learning fast that they  
attain  
No good except through goodness - which is  
real,-  
That selfishness breeds vice, - that everywhere  
Goodness is always Wisdom - Wisdom, Goodness,  
And that Christ's ethics are the basic truths

174.

# The Great Interrogations.

## Of scientific Sociology.

Man's mind is the sovereign personality,  
His body temporal and Subservient,  
But man as yet has only ascertained  
The alphabet and easier Syllables  
Of the unphrasing spiritual code  
Through which God governs everything that is.  
Why, then, should it surprise what we see  
The operations of mysterious forces,  
Or judge them hostile to the laws of Nature?  
Thinkers who reason as mere physicians,  
Proceed upon a premise which is false  
To false conclusions, resting on their very  
Insuperable facts which dissociate  
Their theories to lucubrations, - their only refuge  
To disregard such facts as superstitions,  
Myths, fables, miracles, and mysticism.  
The physician can not explain to us,  
By natural laws alone, how the bird sings,  
Or the tree clothes itself in foliage,  
Or the most commonplace phenomenon  
Or the causation of organic life  
In any of its forms, but must confess  
All life's causation seems a miracle,  
In everything about him, which his knowledge  
And theories concerning laws of nature  
Cannot expound at all. When Tesla seeks

One day in China he went to a  
The next day he was in the same city,  
He had a business of a sufficient importance,  
that you can see how important the place.

Thinking to detect if they anything  
his favor, would electrostatic force  
suppose we found one link more in the chain  
of physical causation, or find no more?  
He never finds as a mere physicist  
The last link of the chain, because it ends  
In spiritual causation, not material.  
The scientists must learn, who have not  
learned,

What matter merges in the spiritual,  
In every ultimate analysis.  
The botanist may gaze upon his flower  
From many avar, till three - sided night,  
The gray geologist may view his fossils  
Until his bones become well-nigh as  
juvenile.

Biologists of man and wife may cause  
Sensorial nerves and glands of both to talk  
describers.

Teslas may bring thunder-bellied clouds  
And coax from them all secrets they can tell;  
Yet Science and Philosophy smile  
In their surfaces clamorous for something  
more.

Without which, hopeless muddle tantalizes -  
 With which, all Sciences become one Science -  
 Religion, Science, and Philosophy  
 The three sides of the pyramid of Truth.

Therefore it is an insult to the reason  
 For those who are unable to explain  
 The Simplicity of Phenomena in Nature,  
 To base their Negatives on ignorance,-  
 Their only refuge the hypothesis  
 That there must be some potent law in  
 Nature

Unknown to us, perhaps unknowable,-  
 Begging a premise, and then dogmatizing.

If satisfactory evidence abounds  
 Through medical history of psychical  
 Phenomena, like Healing of the Sick,  
 Terms of Telepathy, or cognate powers,-  
 Put them in any category that you like,  
 They prove the Soul's Supreme ascendancy  
 Over material things and thereby the  
 Mind is not born of matter, but distinct,  
 Matter, occurrent and transitory ; -  
 Horleying with the mind's Hermetic power  
 Its conscious will-power and intelligence,  
 Its moral aspirations and ideals,  
 These strands, co-woven in life, no man can  
 break.

Why is it Criminology reveals  
That conscious guilt distorts both form and  
features,  
As if with fire and steel, while haunting  
fear

Why comes a little phantom of the face?  
Why doth a sweetness like perfect milk start  
Blame the faces of the page in heart?  
Why majesty invest the good man's brow  
More royally than any gilded crown?  
Can you deny the many instances  
When evil thoughts breed both disease and  
weakness

Within our bodies, while exalted faith  
And pure emotion cleanse both soul and  
flesh?

Why is it that the consciousness of right  
Holds strength and valor; and that  
Outraged conscience

Brings cowardice and weakness? All  
our lives,

Also, ~~strange~~ instances where know we know not,  
Of powers of mind over the realms of matter,  
As well as physical phenomena

Outside of matter, challenges our attention -  
For which no explanation can be found  
Within the knowledge which we now possess,  
But to deny which is sheer narrowness.  
To keep our freedom to believe in much

Presents believe nothing. 'Tis not wise  
 To build around us arbitrary walls,  
 And fancy there is naught outside of them,-  
 To shut out every visitor, for fear  
 That vagaries or heresies may enter.  
 Truth cannot be inclosed in Chinese  
 Walls

On which men arrogantly paint the legends:  
 How far belief may go, but never farther!  
 "There are more things in heaven and earth,

Horatio,"  
 Than are dreamt of in your philosophy."  
 Let Psychical Societies perform  
 Their duties faithfully, and stubborn facts  
 Must so accumulate enormously  
 That barren scepticism shall not avail,  
 Nor ponderous head-shakes and sagacious

Smiles  
 Pass for the coin of reason.

---

(Interlude.)

An Evening Dream.

It was moonless and through the bars  
of my window came a bird,  
Singing so low so sweet that a golden  
sunbeam heard  
And followed into the gloom to listen,  
    rapture-still  
Till when the break outside trembled  
    to some soft trill.

Before the song had ceased, beneath  
some spell most strange,  
Into a happy bird my dream had  
made me change,  
And out of the window I flew,  
    the bird that had been and I,  
And flew to a snow-white cloud that  
    was drifting through the sky.

Through a portal in the cloud my  
guide and I then passed  
into a region so dark that sleep soon  
held me fast;  
And I cannot tell how far the cloud  
had made its flight  
When I wakened from the gleamless

whose bonds had held me tight;

Then, lo! I were no longer a tiny bird's  
disguise?

But stood in my own stature with  
wonder-widened eyes;

And heard such wondrous sounds and  
saw such wondrous sights,  
Their recollection gave me a long-gathering  
delight.

I stood within a valley in some dim-  
ious land,

Where like vines to cheer the gloomy sides  
the boughs clung, blankly,

Where a soft, sun-lighted light was the  
flowers and verdure fell,

Like the glances of a maiden when  
they hold us in their shells,

Where, at intervals, soft sounds arose  
the Silence drifted.

With surprises that were sweet —  
rosy lips uplifted;

Where everything about me was so  
beautiful,

I fancied I might have stood  
throughout the world there.

I sang like a village boy when through  
the woods he rides,  
As I wandered down the valleys and up  
the green hillsides;  
Yet I marveled that no beings like  
mortal men seemed there,  
Though I heard sweet voices of laughter  
and soft voices everywhere.

All suddenly I saw my Darling's  
form and face  
Before me, like an angel of luminous  
and grace;  
I ran with outstretched arms to clasp  
her then and there,  
But she faded from I followed in  
rapture and despair.

Yet she gave a kiss of love, workflowed  
from her finger-tips  
More precious than the kiss bestowed  
by mortal lips,  
And she turned without farewell  
as from my weeping sight  
She faded like a swift fades from  
the shore at night.

All my vision day and night are  
made beautiful to me

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The Great Interragations.

"By the hope this was an omen of a happiness to be; -  
Without such hope this earth would be  
blackness and despair,  
and this life a bitter curse and its loss  
a cruel snare."

— " —

"Be strong, and of a good courage;  
fear not, nor be afraid, --- for the Lord  
thy God, he it is that doth go with thee;  
He will not fail thee, nor forsake thee."  
— Moses.

"The Lord shall preserve thee from all  
evil; the Lord shall preserve thy soul."  
— David.

"For there is nothing covered, that shall  
not be revealed; neither hid, that shall  
not be known." — Luke.

"The life is more than meat." — I d.

"And Jesus came and touched them,  
and said, arise, and be not afraid." — Matthew.

"To another the gifts of healing by the same  
Spirit." — Peter.

"And Jesus went about all Galilee, ---  
and healing all manner of sickness and all  
manner of disease among the people." — Matthew.

Part I

St. John, &c.

St. John,

The beauty and grandeur of our art  
of fine is only second to none in the world.  
We have not lost it. If you  
will be coming  
to us in the autumn, we will show  
you all the most striking

works we have, because you will be greatly  
interested.

Enclosed by this, however, a specimen, and  
please excuse.

The following is a specimen of  
Marek Horwitz's on the north or field  
brigade.

His foolish step is known in all  
and strong glee.

With scant desire or leisure to enjoy  
The loveliness and majesty around him,  
And always a falsehood in his life to himself,  
His heart remained beneath its weight

of griefs,

His hopes erased, his energies inert,  
The great scouring everything he loves,  
He falters on into decrepitude,

184.

## The Great Interpreter.

His little triumphs ending in disappointment,  
His joys outnumbered by his sorrows,  
He lives his foolish life I used to do,  
His care no more to shant about upon him  
~~His eyes no longer~~,

Out of the labyrinths of gloom and dread?

Optim.

In truth, man's life is but a mockery  
If all end in the inevitable grave,  
His reason, all his nobler faculties  
Only deceiving him beyond the beasts.  
What follows? Shall we drool in despair?  
Or, reason that a just and loving God,  
Whose wisdom and beneficence are found  
In all things else, could never have created  
Man, his supremest work, in mockery  
And hatred, crowning him with attributes  
All whose development unfolds a curse?  
Next there must be another life to furnish  
Scope for God's justice and parental care,  
And the wondrous process of man's evolution,  
God's scales of justice must be infinite,  
All spiritual evolution without haste,  
And inadmissible to mortal eyes  
For immoral beings. For immortal souls,  
All your objection fails to nothingness.  
Pro Contra, they are answerless indeed,  
If matter and the accidents of matter  
Have control the destinies of men;  
For, if there be no God this universe,  
With its infinitude of harmonies  
Which scientists and sages ever find,  
Its wise beneficence, its law and order,

186.

# The Great Interpretations.

Is only a malign plantæsuccor in  
Which cheats the sense of that agency of  
Of molecules which calls itself, a Mind.  
It seems most plain to me, that if a great  
Man is a moral being ruled by forces  
Which are distinct from those which govern  
matter,

It follows that man's immortality  
Becomes, to say the least, a strong pre-  
scription,

Which is not weakened by analogies  
From the material world; It is not logic  
To base beliefs upon analogies  
From perishable matter, which so differ  
In properties and attributes from mind.

It is not, after all, your eyes which see  
Or ears which hear, but the <sup>as Ego</sup> own Mind

Which sees and hears through them as  
instruments,

And which themselves are as inscrutable  
matter

As the materials of the telescope,-  
Which have no permanent identity.  
As eyes and ears, as portions of the Man,  
Their fabrics changing their constituents  
From day to day, from hour to hour,

While moral actions demands immaterial,  
therefore it is not truly, as you do  
of it now, if you call it atheistical.

I suppose that we concede the proofs of God  
Outweigh the negations of atheism,  
that God is that to man if death and all  
that a self-conscious being; Then for man  
it seems to exist when death and all  
which life is a vain dance of species of death  
in darkness or in darkness for a time,  
And moral laws are insult, and their  
break

of truancy in such a world as man  
stands moral pernicious malign pitfalls.

### P.S. Voluntary.

Your reasons are compromised with  
illusions  
To moral sins and small faults  
The atheistical population say  
Stories that there are rather, I concede  
It needs to do so to be cogent.  
The atheists assert that man obeys  
A stern, inexorable necessity  
In all he does from the smallest to the greatest  
All his apparent instances of sin  
Involving no real moral turpitude  
Because he acts not of his own free will  
But as the helpless victim of his fate,

All his propensities to so-called sin  
Born with him, and ordained throughout  
his days

By his environment. But a man ate,  
Among vast woods, their alone and their  
spaces,

What man shall do, or not do, is beyond  
his power to alter. He is like the boy  
When autumn drifts it from its parent  
stem,

And the winds carry it as chance may list,  
Or, like the dew-drops falling from the sky,  
In sparkle amid the pearly firs. Then down  
in flood the fetid waters of a stream

As suddenly sweep thence the boy,  
The dried woods which he had made -

To hills or valleys, had the power to change  
Their habitations, quite as soon as men  
To dominate one minute of their lives.

Morality is but a friendly monitor,  
Invented to intimidate and rule.

### Optim.

Your logic is unerring, if we grant  
There is no God, and man is alone the  
Porter of creation. But that is not the  
time,

Morality, environment, and chance  
alone must stand responsible for man,

Doth what we do, and what he thinks and does.  
 But I appeal to your own consciousness  
 That you know better. You know it is false,  
 And that you find yourself responsible,  
 Not in just limits, for your thoughts and  
 conduct;

You also know your atheist's logic,  
 That all is vanity, empty opinion,  
 That you have no moral consciousness of truth,  
 But "would destroy all social law  
 and order,

Destroy yourself, as with an adder's tooth,  
 Did not the common instinct of all men  
 Reject it as a miserable hide-nearth  
 All the objections in the other argument,  
 Men have a moral consciousness of truth  
 Which, whether they obey its voice or not,  
 They know is not a lie. Hence, it follows,  
 Unerringly, that atheism rests  
 Upon a false foundation when its logic  
 Leads to such a conclusion. And it follows,  
 Unerringly, that man is something more  
 Than simple matter - is a kingdom  
 Outside of matter, including ~~the~~ man Power  
 distinct,

Above heredity, covinient, &c.,  
 Or accident, or chance. The atheists  
 Through stress of logic urge their doctrinal  
 Of moral irresponsibility. -

Which common-sense instinctively repels.  
All human governments pronounce it false.  
Each time they punish crime, else social  
order.

Depends on laws which are appalling  
falsehoods.

The atheist in all his thoughts and actions  
deserves the epithet. The most child  
feels that it lies or feels that it does not.  
Receives the whips of conscience, or is  
gladdened

By its approving voice. The needful alone,  
distinguishes between the wrong and right  
according to his light. What is in a book,  
more tragic and execrable than the gospel  
alone?

Although its sin be hidden from all eyes  
now. Sighs alone? May it be that the poor  
wretches his guilt with such execrable folly?  
May it falsehood stagger through the earth  
In the form of vice or pleasure? Truth,  
that falsehood want perpendicular cost,

falsehood,

This truth exhibits you facts? According to  
our memories of voluntary sins?  
Are daily comrades, and we know their

Malignant, scoffing maliciously cruel,  
However selfeily the atheists argue

That black is white, Pray, what is con-  
science for?

How can the molecules create from matter  
The sense of moral right and moral wrong?  
Or educate it through the actions,

If there be neither moral right nor wrong,  
To germinate the concept in man's thought;  
Can something be created from nothingness?  
Can you explain how moral impulses  
Evolve without a moral regime?

Can right and wrong be differentiated,  
Why reverence the heroes of our race,  
Why execrate its jades and Heros?

If right and wrong are only lying fancies,  
Where did the ancient prophet find  
their thought

That the beginning of all Wisdom lies  
In fearing God, And why does every  
man  
Prove their words true? The reason  
and the sense.

May furnish man with knowledge,  
but not Wisdom

To guide our lives according to right

morals,  
Keeling that monitor whose still, small  
voice

Tells not of crucible or microscope,

But speaks of God, of Justice, Duty, Truth,  
And disregard of whose whistling message  
Brings Misery and desolation to our home.  
The shore of the Dead Sea is not more barren  
Of life and happiness, more desolate,  
Than atheistical falsehood's sky,  
Those dreams, accid. wasted & broken,  
Higher in man than what is found in Nature.

The Pythons and Delphi which are found  
In every soul, - the Zeus of Solilles,  
The Muse of Homer, the Immortal Soul-mate  
Of Socrates, - the anti-pagan vision  
Of Michael Angelo that traced the Dome  
Against an empty sky, - the music-dream  
Of saint Tatius, whose divine inspiration  
Seemed to him played by others while he slept.  
Such could not be contrived by big-brained,  
Designed by molecules, or formed of matter;  
They are the intermittent glimmerings  
Of spiritual splendor gleaming, now and then,  
Across our mortal gates. They prove to us  
That we have that within us which is akin  
To the Spirit of Beauty, Harmony and Love  
Creating, vivifying, ruling all.  
When Dreamatology elucidates  
The spiritual it leaves no explanation  
For all the sweet, noble, rarest, highest,  
Of our humanity, - abounding man

To animality and sensuality;  
It never made as a harp whose strings  
are stretched,  
But cannot comprehend the beauty,  
and  
that can turn them into music.

Many intellectual and moral traits  
was God. For, without God such tenden-  
cies  
would finally not exist, all human  
progress.

Because her priesthood had been prostituted  
To the vile uses of despotic Kings  
And servile courts, until Voltaire claimed  
France as the playground to unhappy France,  
Her people in despair turned from their God  
to atheism. Then ensued a scene  
at which the orations shudder to this day,  
so that Carlyle exclaimed, when he had  
been asked,

The frightful anxiety of the Revolution,  
with such unfeeling agents of atheism  
To cover the name of God. Such proofs  
abound throughout man's history. Without  
God and a spiritual universe, mankind  
Loses all hope, all conscience, all desires  
Higher than those of brutes, - seeks lower  
levels.

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## First Part: Theoretical Philosophy

If thou art not a man, then thou art not a man.  
The body, man's instrument, is not his soul,  
but man himself is not his body.

To swallow is degrading sentimentalism.  
To be intellectual and moral traits  
Love God, While physical phenomena  
Puzzle and disappoint our search for God.  
We ignore their spiritual significance.  
Get into me under the guidance of "I".

I am the self-existent, the cause of all.  
I am the author of all, the source of all.  
From me depend all, and I depend on none.  
At times, one is born, at other times, another.

For me there is no death, no birth,  
I am, yet to be born, yet to die.

God exists, and I am He,  
Which demonstrate the Unity of Good  
Through which alone can be interpreted  
The cosmos as an infinite entity.  
Man is mind, known as Mind, known as "I",  
dissociately.

Of truth, I speak, who, wisdom and nobility  
Are spiritual realities, without which  
All would be nothing.  
It is spiritual man that  
And thereby knows His

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(Interlude.)

A Memory

Brown eyes and brown hair,

White pearls in rose lips,

Neck graceful and fair  
As the sailing in air

Of summer cloud ships,  
As form as lovely as a dream in ~~dark~~  
Enchanted when goddesses on earth went down...

More sweet than the mountain's echo  
Of horns on the neighboring lake,

Thus the love in my darling's voice  
As it answered back my voice,

More soft than diamond stars,

On sleeping waters above,

Was the love in my dash,

That answered the love,

Young love in disguise,

With glances for darts,-

Sweet ways to all,

Glad light to all,

And joy to our hearts,-

Brown hair all flecked with light, such as  
the sun,

Once in his room forth a maiden sprang,

She is fair, and first we - found  
Her with her many embraces,  
(How different from it was!)  
She is the most of her fair  
(Now a wild rose sweetly bloomed,)  
The light that is sometimes fair,  
And the feeling night-wind lectured  
From our - trapping-place.

Meanwhile I sat at the east  
And gazed with kindly,  
Speech went to the slopes,  
And sweet laughter filled flowers  
Like moon through the mist,  
And bosom, eyes, fair forehead, rosebud mouth,  
Cheeks ablist with blossoming like the south.

The sun had covered his basket  
Of liquid light in the east,  
Then the west - in the west was left  
Her basket of liquid gold,  
And the oak above us rustled  
Its leaves overboldly,  
As on her Bennett's legs  
Loves' wings knew its best.

The beauty of night -  
When summer stars shine,

The morning's delight,  
 All things pure and bright,  
 Fair maidens, were thence,  
 As on the canvas of my soul it see  
 My girlhood's charms in their secret imagery.

Ah! though the oak still rustles  
 Its leaves above my brow,  
 And the moon through the azure deeps  
 Still carries her golden light,  
 Nevermore my darling and I  
 Can meet as on that night,  
 For the roses of the valley  
 Are blooming o'er her boughs.

It is Spirit, not clay,  
 Such life could design;  
 The stars have no way,  
 Nor the splendor of day,  
 For such beauty as these;  
 Thou wert a spirit's dream of loveliness  
 Walking the earth, thy presence a care.

I see not thee now through these scenes  
 Than float on shores of clay,  
 And I know for aught that I can tell,  
 Such agonies can not be,  
 Like the free and willing spirit  
 They thoughts abhorred the world,

✓(6)

## Part VIII.

She only does what heroes do each day—  
 Have done as far back as Achilles' chariot  
 Smoked furiously around the walls of Troy.  
 Why should man, Nature's strutting egotist,  
 So helpless, weak, and insignificant,  
 Expect the boon of immortality?  
 It's all a fantasy of egotism.

### Optim.

Physical size has no significance.  
 Even the atheist recognises this  
 When he enthrones his molecules as gods,  
 Or makes creators of conjectured atoms.  
 Strength does not measure human dignity,  
 Even in human thinking did Napoleon  
 Boldly not boast over the nation of Caesar,  
 Nor Alexander master of the world.  
 Did Caesar lead because his feet were swift?  
 Did Frederik's picked regiment of giants  
 Prove most redoubtable of soldiers?  
 How is Goliath's name perpetuated  
 Except as the antagonist of David?  
 When Herschel hails the star what mat-  
 ters it.

How many finger-lengths record his height?  
 Not physical but spiritual stature is  
 The proper measure of man's dignity.  
 Before you scoff at me, point to his peer  
 As an Intelligencer like him, mountain-

What is it but a certain pile of clay,  
Left thoughtless and unguided to design,  
Let Man assault it with his Thought and Will,  
How easily its monotonous sides are gashed,  
How helplessly it yields its precious boards.  
Man could not reason of the universe,  
Or mind its somberness by its many methods,  
Or reason about God, or about himself,  
Expect his needed tools, or cook his food,  
If he were of the stuff of rocks and water,  
And nothing more; therefore, comparisons  
Twist him and them are all illogical.

All things within the prospect of his reason,  
His intellectual joys and aspirations,  
His spiritual rewards and sufferings,  
Poor man is subject to the higher laws  
Of a vast universe unknown to sense.  
Physical laws pertain to Nature only,  
Not to the Mind, but psychologic laws  
Govern both mind and matter, - as is  
shown

When the thoughts bind, disease and  
pain and death,  
Or work their seeming miracles of cure,  
When once the fiendish hold that psychic  
man  
Is ruled by laws distinct from Nat-  
ural laws,

With I suppose it is to you as to me -  
 Of Yellows that are not yellow. States  
 Of change, the progress of the world -  
 So the permanency and immutability of

### Jesus.

I find in all your arguments for my  
 fondness for deductive reasoning;  
 However, however, all the best  
 have some traits of Gibbs' Eastern Philosophy,  
 which I will not detail at present.

May suit the self-hypnosis of the sage  
 Who sits beneath the banyan-tree, and dreams  
 Visions which please the oriental soul's  
 object. It is ill adapted to the methods  
 Of certain knowledge and exact conclusions  
 Such as the Sterner Occident has made.  
 Your speculative reasoning all lead  
 From one bewilderment into another, -  
 The facts and their sure-footed inferences  
 Which we require to know.

### Optim.

Facts and induction you have had -  
 Shall have -

As it is written, "All is Natural  
 And the iniquity argue nothing. Therefore,  
 But you have had, and may still take,

objectice thoughts, with all its ~~troublous~~  
 hard names are not hard arguments, you know,  
Give Bacon and his ~~eloquent eloquence~~  
the credit he's due to Brooker,  
that the world thinks it knows him,  
and I am done.

Well, he could know it the most in his  
 deduction.

I have little patience for Deduction.  
 Who would despair in such a case?  
 For we need both, of course, to go by them,  
 but for each man, as you can see, people  
 could now be only one about half right.  
 Deduction is a Tragedy mathematician  
 whom I wish less of than would be necessary.  
 His schemes of probability are not so bad,  
 as being bad, they are not bad,  
 to which we may add, that they  
 are not bad, as being bad, they are not bad.

These I mean,  
 flowers as flowers, as flowers, and flowers,  
 flowers, flowers, flowers, flowers, flowers,  
 that will never be flowers, flowers, flowers,  
 well, you can never call them flowers,  
 Such flowers as fatal experiments annihilate,  
 Possibly you may classify their petals,  
 But I can learn the wages of their beauty,

On the skyey distillation of their perfume.  
Colburns as prodigies in mathematics,  
Mind Loms in music, never win their  
triumph

By the sure-footed toatoise process  
Let wing their intuitions to the truth,  
By harmonies or figures, soft arrows laid  
Themselves unable to discern the present!

Like birds in cages are our souls on Earth  
And nothing can deprive them of their longing  
For power flights beyond this Phœnix-land  
To free them from mysterious bonds may  
Their very mystery ordained in wisdom,-  
But this brief sphere is not man's birthright,

And when such intuitions wake us,  
We breathe them as the odorous balsams  
Which surely blows from shores we have not  
reached,

To Santa Maria tossing thereby,  
Know them as bits of floating wood  
Which come to us from the Union of  
Towards which we hasten.

Words are imperfect symbols of our thoughts  
... of their perfect meanings. Those we love  
... in least our thoughts when in company  
words.

Psychic phenomena of thought-transference.  
No longer can be classed as mythical.  
The spiritual body uses vocal organs  
in full contact now in the life beyond.  
If God should speak to us in man-made  
language,

(Making articulate the cloud or thunder,)  
By misinterpretations and personalised  
Maka turned His utterance to mockery.  
A spiritual God speaks unto spiritual man  
In spiritual language, not material,  
In intuition, soul-illuminations,  
Between the lines throughout the page of  
Nature,  
Never directly to the physical sense.

### Pessim.

Still it insist on man's insignificance  
Makes immortality improbable,  
Man's life is like a vain and empty  
bubble

That rises merrily when we are young,  
Before our thoughts eyes bright as a  
rainbow

And moving lightly as a skipping fairy  
Mother and daughter on our breathes of laughter,  
And giving fresh colour to the sunbeam  
through which it dances in its wayward

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The Great Life of Nations.

But the time comes it's walling up thin and weak,  
A cloud has met it where it floats,  
It hesitates to rise or sink, or roar,  
And suddenly it bursts and it is nothing.  
The treacherous life of柯基 the state of Fortuna,  
The tooth of Care, the poison sting of Phœnix,  
Philosophy must find in the poor clay  
From which the wobbly nose to scan its sea.  
Phœnix has a high perchance within the balance,  
They turn our gaze to all the mighty worlds  
Shining above us in the boundless blue,  
The filled ovens, as the suns "grate out"  
Like insects on their little globes of clay,-  
That to conjecture see shall be - I mean  
Through all things a circumstance change  
and move.  
Seems the mad dream of fatuous egotism.

Job's

"Many pronounce me not unworthy to make  
Job's soul-torment question - either selfish now,-  
Or for particular means and ends.  
Now you compare him with the wise,  
But yardsticks cannot measure aught else  
Do - .

For me, Job's your man - .  
Of man's failings - .  
Baffles and drives - .  
Beyond the ap-

Man in all ages falsifies the order  
At his infantile insignificance,  
By his supreme dominion over matter,  
Transforming the non-living at his will,  
And hallowing the creative Power  
Which changes inorganic to organic,  
As well as in those modest qualities  
Which from his psychic kinship unto gods  
Are forces which control non-living matter  
By man's knowledge, and display his  
will-power  
in thought-power of their own. The ocean  
takes

His cables to its depths unnumberingly,  
The earth yields up its century-hoarded treasures,  
The fair skies garnish him their winds, and  
lightnings,  
All forms and elements obey his will  
When summoned by retort or crucible.  
As a self-conscious intellectual being,  
Man is not of the things which change  
and death

Please empire over; yet it is by three  
Thou gauge man's dignity. If nothing more  
Than animal's nature, if man's  
Sophsian and wisdom, which is mortified  
In moral government a tyranny -  
Man a capricious tyrant or a myth.  
But, predinating immorality,

Despair becomes a shadow which haunts us,  
And Faith unites her steadfast constellations; -  
Morals is not the myth of ~~future~~ dreaming bays,  
But an inspiring benison that fills  
The corridors of time with sun-lit wings; -  
And even thought of God comes like the perfume  
Blown from green islands amidst quiet seas;  
No longer we impeach His power and goodness -  
Rebel against His mortal government,  
His tyranous, capricious, and malignant ways;  
Nor His the universal terror;  
Substitute discord, accident, caprice.

Take one fact of the innumerable facts  
Which prove the wise beneficence of God,  
And that His Love, not Fleek and Cruel Fate,  
Presides above the destinies of man;  
As heat expands, so cold contracts all things;  
Give water only at that single stage  
When to contract would so increase its  
weight,

The ice would sink beyond the sun to melt,  
And fill the seas, thus making earth unfit  
For human habitation; then consider  
That only at the freezing point does water  
Flow back except in - that without exception  
At other times from heat, the sun could give  
No repose to the weary working soul.

The Fair Weather Galore, a name I have given to the weather which has been so fair and bright during the month of June.

At 1000 hours we are now in the back of Lake Superior where the water is about 1000 feet above the level of the sea. The lake lies off the coast of Canada and the town of Duluth is situated on its shores.

It is a small town built up on a rocky island just off shore. It is built on a rocky island just off shore. It is built on a rocky island just off shore.

After the long night's sleep we find the day bright and sunny. The sun is high in the sky and the air is warm and humid. The water is clear and blue, reflecting the sunlight. The sky is a pale blue with a few wispy clouds. The town of Duluth is visible across the water, with its many buildings and industrial structures. The water is calm and reflects the surrounding landscape.

We begin our journey southward, passing through the city of Duluth and then continuing on through the state of Minnesota, finally reaching the state of Wisconsin.

As we travel southward, the weather begins to change. The sun sets earlier, and the temperature begins to drop. The air becomes cooler and more humid. The water is still, reflecting the surrounding landscape. The town of Duluth is visible across the water, with its many buildings and industrial structures. The water is calm and reflects the surrounding landscape.

To the phenomena of life and death  
 And vice the logical also those of sense.  
 The Use and Habit and Custom of it  
 Which are devised here in the first instance  
 Or thicker far to screen the winter scene.  
 From their very nature have no power or influence  
 Save with Organic life, one which may be  
 To all the realm of Inorganic life as  
 The ice or water. Therefore, it cannot be said  
 That coolness in Organic forms  
 Whatever are its special features,  
 Emulates from the same original source  
 From which the mediate cause is derived  
 Throughout the Inorganic world,  
 that the Seal descends through the cold  
 Seas

In warmer raiment than the frigid ice wears  
 Next loafs along the equatorial line  
 Because Supreme Intelligence has so  
 All things so well that all must be well  
 All needs legitimate of plant or beast.  
 All functions in the inorganic world,  
 As well as what is in the organic, are  
 Are ascertained by contrivance when

Systeem  
 Of law and order prove a Perfection  
 Inscrutable to Deity alone.

20th.

from all their earthly possessions  
poor, & yet in their souls they have the Spirit -  
from you hast thou given me this gift -  
I kept it hid in my heart and the Lord  
strengthened it, so that when I came to the city  
there was no place where I could speak openly  
there as in a desert but his friends dispersed  
unknown to me at the last of May went to the  
Philippines

In evangelizing the Philippines he discerned in every  
nation a man or a woman like him who had a similar spirit  
of love for the gospel, but who wanted to go.  
When Jesus said to his twelve apostles  
Come ye up hither, I will show you what ye shall do,  
they said we are not worthy, we are not eloquent  
in our life, we are unlearned and ignorant,  
we can do nothing, we are not well prepared,  
we know not where we shall minister the gospel  
at first.

In recent years we have seen many instances,  
God has just appeared to one man, giving him  
giving him talents in his hands to be distributed  
to others.

And giving him to another talents  
to other talents, when a man received growth  
they followed him and increased his talents  
little, receiving little and experiencing little growth  
yesterday we have seen others receive much  
that all others, small and great, follow the breath,  
round the earth, seeking for the full design  
of their individual and divine life,

Needing no further being to mature  
 All their capacities, while man alone  
 Never attains full stature - in his wisdom  
 As a spiritual being can man only  
 But finds his self in human incomplete,  
 Though often his intellect most vigorous  
 In morals and in wisdom? And why is it  
 So many of man's highest qualities?  
 Not only are unused, in this, blame of him,  
 And wholly foreign to his happiness  
 And his necessities, but worse than useless?  
 Is it Divine Providence's plan  
 In fault, and for the first and only time?

Why hath the instance of self-sacrifice,  
 And its what end, caused men to ask, ask?

### question

Since earliest time? Why do we year for life  
 Beyond the grave, unless there be some mind,  
 Naturally, vice, ambition, & gain, which  
 Which only immortality can answer?  
 If man's be but the offspring of the body  
 What can affliction do more than a desire?  
 What other course can man take than to  
 With no reward? Rely to? If all life  
 Evolve according to man's will to,  
 Our wants are born of what suppose to  
 Those wants,-

the world, such as never mortal hand has made. Earth  
is the mother of all things, the sun, the moon, the stars,  
the winds, the seasons, the springs, the rivers, the streams,  
the hills, the mountains, the rocks, the fields, the woods,  
the forests, the deserts, the plains, the lakes, the oceans,  
the islands, the continents, the fish, the birds,  
Develop, if no variegated earth  
And glorious heavens gave it nourishment,  
The elements are ministered to it.  
I confess that there must be abundant cause  
To gratify and justify the want.

### Paradise.

But man wants Paradise on Earth attained,  
When most of the time passes in the life of man, he goes

### Spells.

Your instance rendereth me very ill content.  
The common course of life is to lay claim to  
Safety and freedom to obtain the greatest possible  
Happiness, they are in fact the greatest happiness,  
There is a fine distinction between the two,  
which is the question of the moment,  
If man's chief mission is to do good to others,  
than for all animals to do good to themselves  
For all their wants and interests, or, on  
no . . . question,

It is for man to do good to others,  
There is a fine distinction between the two,  
Prodigal or luxurious when lacking

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## The Great Interrogation.

Under some transient stress of circumstance?  
There must be something to fulfill the want  
to generate its instinct. All mere matter  
lacks the self-consciousness to form the wish  
To be immortal as self-consciousness,-  
Stands not beside the cold and voiceless grave  
With longings wholly inscrutable,  
And sacred love this brief life only mocks,-  
Has no capacity to feel desire  
For ideal purity which this coarse earth  
Denies us while our souls are stained with  
    dust.

All such are spiritual not material wants,  
And spiritual wants imply a spiritual being  
Whose dignity is equal to such wants.  
Can there be spiritual hunger, and no spirit,  
Better than bodily hunger had no body?  
Man's psychic needs apart from physical,  
They are antagonistic and discordant; -  
When flesh is pampered with rich foods and wine,  
The intellect and morals retrograde  
    up purity and vigor. Prosperous lives  
In worldly things may ossify our hearts,  
Until our sympathies and sentiments  
Are dead as flint. The half-starved crants  
Those hair-cloth shirts so scoffed at by wise  
    moderns,

Knew from experience that thoughts born dead or

When uplifted and passions are subdued,  
The saint grown lean and wan from  
Self-denial,  
The wiser in his methods, had a vision  
More subtle and far-reaching in God's way,  
Than the fat bishops who divide here and  
there the world fanatic. Downward foot  
From the Sanctest Perfumes from the flowers  
of sentiment and song. The crushed  
Hearts' prayer

Finds chords of holy music never heard  
Before, yet came Christ back the  
man of riches  
strip himself poor to be his follower.  
The Pentecost is not a worthless myth.  
But atheist logic is a man-made  
tread-mill,

Which creaks from its own weariness and  
weakness

Each stumbling step he takes. He has  
no hope

If any dares to clarify his reason  
By the penumbra mists that blot his sky,-  
Has no prophetic visions of denial  
Against the visions of immortal life  
Which light our souls like an inspiring  
sunrise;

And whose vitality of gladness proves

That all such spiritual illuminations  
 Emanate from a vital source of light,  
 Not from a rayless and eternal darkness.  
 Man's intuitions of immortal life  
 Are of themselves sufficient arguments,  
 When they illumine our thoughts like the  
 pure flash

Of morning on the hilltops—when they come  
 Into our thoughts like sweet, celestial music,  
 So that our passions, fears, and griefs lie down  
 Like conquered beasts under a mighty charm.  
 Whence is such light and music in the soul?  
 Do such effulgencies proceed from causes  
 Solely within ourselves as impis of clay,  
 Or do they scintillate from protoplasts  
 Like phosphores from fire-flies on dark nights,  
 Or is it some mysterious emanation  
 Of spirit generated in the nerve-cells?  
 Are nerves or brain-cells, as organic matter  
 Evolved from protoplasm, capable  
 Of such effects, without a spiritual God  
 To radiate the splendor through our thoughts,  
 And spiritualize the brain?—in that case  
 Our days and nights with music when we  
 Listen?

Your sneaking tread-mills of destructive  
 Logic,

O foul-mouthed atheists, lead you in circles,  
 And never put your feet upon the path

As written - I wish now to finish my own thoughts.  
The last wings went back to you necessary,  
wings in the first I had given to the world.  
So that in giving, I did not take the best  
in a life which I could not keep, but this was no  
better than the leaves in blossom  
that made their beds of root of clay and stone!

Self-consciousness is super-natural.  
If not, find me the law or force in matter  
which can explain self-conscious thought. And  
where

the station shall be for you to prove that  
Self-consciousness is not the cause  
of man's mind? In this Self-Consciousness?  
How the spirit of the world is in the body -  
But etc to me your facts! Your theories  
stand utterly unascertained by science,  
though sealed hammer, spy-glass, and robot,  
have been at work through many centuries.  
When David smote his harp, and from  
it came

Soul-poems which have ever been a dream  
And silence - and the name of the secret  
Of all their Midas - and the singer  
Of all their Potenties, the last named  
Psalmetist  
Evoked the thought and name of his muse

From his own consciousness; not from the realms  
Biologists or chemists can invade.

And Christ taught purity, the thought and life,  
And all unselfishness, he gave mankind  
The greatest and the noblest code of morals  
Known to our race, and which has been the  
Leader.

Its Divulgation ever since the Cross.

Where did he get that code? From laws of matter,  
From Natural Forces, atoms, molecules?  
He knew them not, or purposefully ignored.  
Dealing with spirit as the all-in-all.

To say that Mind originates in Matter  
Is really equivalent to saying  
That a thing is before it is. Bacon,  
My second leader and late President,  
A Oracle from Protoplasmopolis!  
Hence from you to me the first syllable  
With words of learned length and wonderings  
Doused!

Unreasonable a little while, omit  
Materialistic terminology,  
And make the puzzle plain to us - If  
possible.

What then remains there does a mind  
In Matter, or elsewhere, conceive then, and  
In the

inspire the soul-flower and intellectus?

Requisite to Create or to Design?

Like Milton's fallen angels we shall be  
In wandering mazes lost if we perceive  
Even an elusive spicilegium.

Like Bowell's Choradrius himantopus,  
A stilted plover whose back toes are  
lacking?

It causes an uncomfortable fear.

If I could fall backward should it try to stand  
Evidently clumsy is the metaphysic.

What matter is the genesis of man-mind,  
Brought out of God-mind. There must  
always be

It thing potentially, at last, within  
Whatever gives it birth, before it's born.

Matter can not give birth to mind, unless  
in fact, or in potentiality.

The mind is first in matter; then to say  
that matter creates mind, is the same folly  
That a thing is Before it is. It follows,  
that for the Origin and Cause of Mind  
we must look elsewhere. Like produces  
like;

Therefore, the God-mind we <sup>mixing</sup> look for  
man-minds,

For matter wholly lacks the attributes  
which correspond to intellect and morals,  
To will-power and emotion, as displayed  
By man as a spiritual being.

I he mind that in this earthly pilgrimage  
 Is spattered on our souls, - of the earth, earthy,  
 All, non-essential to self-consciousness.  
 When freed from ties of matter, no doubt perish  
 With brain and body. The self-consciousness  
 That in this phase of life has latent traits, -  
 As in its powers of memory in sleep, -  
 May need their full development hereafter.  
 Also, of unexpected latent powers,  
 For new conditions and environment,  
 The voice that speaks into a piano-grape  
 Differs from that which speaks into a  
 trumpet,

But qualities and habits thus acquired,  
 Are non-essentials in defining essence;  
 So, in defining death spurnable were, except  
 The mud with which this life bespattered him.

Agassiz said that he had found no time  
 For money-saving, and he gave his life  
 To noblest labors in the cause of knowledge;  
 Yet he had only conned the almanac  
 When Death arrived to his little ditchies.  
 To bring annihilation to his mind?  
 It seems to me, this world impels us to  
 Supreme folly and malign injustice!  
 Our minds give knowledge to the world -  
 But to what end? What change can return  
 These man's annihilations to the grave?

the world, and the time comes when I must go to you,  
and you will be the first to tell me that I have  
done all I can do, and that I must give up my  
ambition, and let some other person have it.

### Freedom.

When the vital breath departs from  
the body does the disembodied soul  
have a home? And that, and where,  
is the home of the spirit?

### Truth.

Truth is a jewel which I cannot  
bestow upon others, because it is mine.  
For the idea of giving away truth  
is like giving away a jewel which  
I like myself.

absolute truth - But from an artist's

The artist can only give his opinion  
More or less merely.

He can only give his opinion, or what

he thinks of it, and that is not truth.

If you ask me what I think of the truth  
of your statement, I will tell you my opinion,

And if that is the truth, then it is truth,

# The Great Interpretations.

and yet unable to respond to questions concerning the existence of the Soul,  
Or of its habitation after death,  
And many questions of like character.

## Second.

It seems to me the chance beyond the First  
is somewhat liable to overcrooking.  
With such a theory one might as well say  
There is no God, as there is none  
coherer  
of matter than air and water, or  
regulate the Second interpretation as difficult.

## Third.

The Second is probably the best, and  
most likely to be true. It is based upon  
the Second you have forgotten Space, Time, &  
Wenkraouen to the Infinite - that does not  
Even to sensible measure has no boundaries.  
Your dream was the expression of your desire  
that Life immortal is impossible.  
Arguments of Improbability  
are based throughout upon our ignorance  
of the conditions and environment  
of the soul after death; and are, at best,  
false inductions from the observed  
range in creation known, a range of the  
of Space and Time. In this you may consider

that anywhere are Nature's object-lessons,  
But what material facts in material life are  
are you insufficient to explain  
As probable anything which occurs  
In all the earth, from sunrise  
To sunset; - all incomprehensible,  
In every operation which we know.  
All fullness of the infinite, as parts  
Of an infinite of species, most blessed  
And glad.

The sun and stars are holding for the while,  
The concert of the day, & of the night,  
Proud orator of the winds and storms,  
The brother of the lightning, the rock  
With whose bold & victories are ringed,  
And with whose strength reward our woes

With the clouds.

The worm here can fly away without  
With wings?

The robin always sings the robin  
Song.

Answers to him, etc. From every other voice,  
In rose-red, moved more in the trees  
The birds.

Such forms as these, all said to me here,  
The robin here, etc., etc., etc., etc., etc.,  
etc., etc., etc., etc., etc., etc., etc., etc., etc., etc.,

Take any bird, any bird, any bird,

Is it less wonderful, if told to us  
As strangers to the fact, than what becomes  
Of the self-conscious disembodied soul?  
Nay, Natural laws alone can not explain  
The simplest of phenomena; but, with  
The spiritual hypothesis, all things  
Become harmoniously intelligible.

Pessim.

Frohiero's power to soothe the elements,  
To girt the globe with airy messengers,  
To ease and cure the pangs of Calabria,  
All should be mans, if man be spiritual.  
And half your prophetic doctrinal be true.

Optim.

Man has much power, and only needs  
to learn

Their proper exercise. Philosophy  
comes not with unenlightened theories  
Upon this point, but with vivid and  
examples from all ages and all climates;  
Whereas, but one indubitable instance  
Establishes the truth. Induction follows  
Shakespeare's prophetical imagination,  
And justifies with facts the Pagan

from...

The access to Henry... is a distinction.

should be overlooked, which is to meet the difficulties which rise in reasoning upon this theme, as well as in its practical example, is the distinction Psychoic power

in man

and with material phenomena.

(Of course, harmoniously with psychoic laws):

While in their processes, not with their

Past

Excepting as their past invades their

Present.

There is a realm for Science to explore harmoniously, for human betterment.

Man's foot is on the ladder's lower rounds.  
Let him step boldly up, and his horizon  
Shall broaden with his progress! Psychoic  
laddoos

Not yet can comprehend empirically;  
But Knowledge enlightens the Soulless  
bands.

Of ignorance with twinkling drops at first,  
To burst and overwhelm them in due  
time.

Patience, O suffering Man! thy bonds are heavy,  
Thy sleeping pathete, but God reigns,  
And when 'tis best for thee thou shalt  
be free!

## (Interlude.)

In a July - Day by Shakespeare

What more like bread wast that which Shake-  
speare's life  
fed on, and whose immortal sentence, like  
a flower on this page,  
surpassing sweete the pieces garnered there,  
so rare in bionics & ptnms from his pen,  
Such sweete as flowers may garner not  
again  
So shortly will it be !

Often a kindling sentence starts a flame  
If swift - light, poor thoughts which but  
were tame !

And torpid in our hearts,  
Leap into iridescence. Oft a wood  
comes to us like the wood - ote of a bird,  
And hints to us a music never heard  
That nevermore departs,

O gentle Prospero, where art thou now,  
With thy diamond eyes and matchless bow,  
In what enchanted Isle ?  
Are Ariel and Miranda still thy care,  
Hamlet, Lear, Portia, Desdemona fair,

Cordelia, Rosamond, are they all there,  
To answer to thy smile?

"The Spirit of God hath made me; and  
the breath of the Almighty hath given  
me life." — Job.

"Then shall the dust return to the earth  
as it was: and the spirit shall return  
unto God, who gave it."

- Eccles.

"All things come alike to all"

- Job.

"All things were made by him; and  
without him was not anything made  
that was made." — John.

"And the light shineth in darkness,  
and the darkness comprehended it not."

- John.

"To another the working of miracles;  
to another prophecy; to another dis-  
cerning of spirits; to another divers  
kinds of tongues; to another the inter-  
pretation of tongues:

"But all these worketh that self-  
same spirit, dividing to every man  
severally as he will." — Paul.

Part Sixth.Dialogue.Lesson.

You challenge me to prove self-conscious thought

Originates in matter; or, is governed  
Directly by the laws which govern matter.  
In answer, I admit we have no proofs  
Direct and positive. Analogies  
And inferences and rational conjectures  
Are the materials of our arguments.

We take heredity, ancestry,  
Senility and childhood, instances  
Of the great power of body over mind.  
And form therefore a strong hypothesis  
Of a close kinship between mind and  
matter.

And that the latter dominates the former.  
We find decay and death the constant  
To everything we see; we find the  
brain-cells

Are thought is an impossible, absurd  
And that diseases in the brain are mind's,  
Or, rather, that they are all acts of the mind  
And brain affections are co-existent;  
We find the signs of the former in the thought,  
Or media between the mind and body;

We urge that our Hypothesis grows stronger  
With each accumulating fact like these.  
When a man's brain is sick, it follows  
His mind has likewise suffered. While the child  
Increases in its stature, the Brain grows  
And the mind with it. In men 150 years

His brain is strongest, and when old age  
comes

The vigor of his brain it saves his mind,  
But of three factors attack the mind as  
Progress. Firstly the evolution of the body  
Born with the year, with it, and  
ever growing with it.

fixed in the final form along with it  
it may break, blight, and breed no

## MESSAGES

The throne of reason, prudence breaks  
the serpent,

Conscience is born, and dying, like  
passions

Like brutal conmen, I find often, follow  
too frequent, the fair hand in - the world  
is devastated by its fair proceedings  
And people be rife tribes from bony -  
I find a wild rose growing in the forest  
Sweet hermit of the mountain solitude -  
I pluck it and inhale its fragrant  
smell,

And my nerves thrill with rapture, and  
my soul

Becomes a bower filled with delightful dreams.  
I hear a random harp-string in the night,  
And many a wail and woe like a yoncerful fire,  
Standing beside her harp in bygone years,  
Such my soul softens into darkness.  
With such intermissions as these at last  
Canst thou name the mind is but the  
product

And vassal of the senses of and the brain,  
Tide that ebbs and flows beneath their rule?

### Optim.

You now are standing on the so-called  
rock-

Supposed Gibraltar of materialism.  
I stand upon a solid rock of facts,  
And you delude me on metaphysics,-  
As the most abject in my belief.  
But when we are face to face to

### Face,

... candor has confessed you have no  
facts,

Direct and positive, but inferences,  
Analogies, deductions, and conjectures,  
Of various values as concurrences;  
And so your philosophy closely links

I no Gibraltar, after all. It is  
a broken - Specie of animal to  
which frightened those who know not  
what it is,

But where dark, vaporous terrors wait

There is no fear but they are white  
as death they are

The hand that you put into mine all the while  
is prone object of my admiration the past  
Is the creation of the bosom and the memory -  
that it is only a suggestion.

Therefore I am not like you in pleasure,  
I do not taste the sweets of the world  
And your supposed joy is but a vain one. He  
is frightened with you and you with him  
to make a show before me with a contempt.

We see the Smith upon his stool - never  
the iron casts off its base nor the fire of  
the furnace casts off its fuel.  
I stand the same - I have no rest  
no abode no place where I can be at ease  
My friends - are few and far between  
Dear now than ever - I am a wretched  
Wretch.

I know not what to do with myself  
If you have no place for me, then let  
me go to the world to be an idle

Between the brain and mind, not physical;  
 But physical, in anatomic place,  
 Or any facts in Science, you prove other,  
 That mind is physical, and body not.  
 Or, has, at least, a physical creation.  
 Do you assert such evidence exists?

Possession.

Of course, I must admit mind has seen  
 Thoughts forged within the workshop of the brain,  
 In looking flowing from vibration...  
 What I regard as impossible as no less strong  
 than if I saw the metaphysical -  
 Then I refer you to consciousness  
 Of physical effects, (you call them psychical,)  
 From causes which are plainly physical,  
 With physical contraries thereto.

Optim.

Our task is then one of comparison  
 of the body and their will to control you.  
 You say a hungry man is irascible,  
 And argue that the stomach rules his mind;  
 I answer that a hunger, which is  
 only physiologically digestion irregular,  
 And if I argue that, therefore, the mind  
 Controls the body, or controls the body,  
 Is not my argument as valid as yours,  
 And so both arguments are valid?

To those it is given who have not sold off the best  
Performs its work to mankind the more it is  
The more the body of mankind is educated,  
And the greater number of the people  
will be educated by the spirit of the  
Because his origin is spiritual.

Intellect  
The intellect is the power of judgment  
and construction.  
Shows a man's position in the world with  
the existing

of an intellectual and moral tract.  
His knowledge of the past and present  
is very extensive, and he has many abilities,  
It gives us wisdom, truth, and the treasury  
Prometheus and the other immortals  
are possessed of it.

Probably long ago, when Prometheus had been  
punished for his conduct, he was sent to the  
Promethean hills to be a guide and controller  
of the animals.

Following upon this, he came to the sea  
to instruct men.  
On one occasion he was sent to teach  
the thoughts of wisdom, moderation, & honor.  
It is not such facts as we account that make

Is only a Superior animal,  
And that his higher faculties are latent.  
In their development from sense and memory,  
And therefore there less singly developed  
Over the brayage of the face and body.  
Therefore, that man is not a growth from  
matter?

## Chitwan

The friends do not contradict the conclusion -

Considering that the facts are unrefuted,  
then they are not. The student's position  
is correct.

Under the self-same laws of evolution

Broader, more comprehensive, more objective account  
still this is an incomplete knowledge.  
With every question there is Supreme Design,  
it is worth the then that the Spiritual Man  
has been, will ever be developing.  
And whether Proto-Plasm was Man's Cradle,  
whether the ape which is his career,  
are riddles of untried imagination  
to which no Scientist pretends an answer,  
which might concern the modus operandi  
of Supreme Being in physically,  
but cannot not touch many physical things,  
the psychical identity of soul & body,  
the physical destiny awaiting him;  
but if Divine Design created man,  
it matters little how, and how much time,  
through what consummate process of the  
ages.

All what long stairways of development,  
Can only show God's method of creation.

That intelligent moral tracto  
rized later than conventional,  
Compels the question - Why has man alone  
developed morals, self-conscious  
thought?

If matter can evolve such attributes,  
We should discern them as the high points  
of matter frequently, for evolution

Proves Nature fondest of her highest types,  
The higher constantly displacing lower.  
All knowledge she has that man can know  
Of this planet

Swarms with resemblances among their tribes,  
How happens it that man, ~~the~~ <sup>the</sup> ~~man~~ <sup>the</sup> ~~man~~  
finds it impossible to weigh himself?  
In any scales with which he is provided,  
Keen-eyed Biology sees them as a whole,  
The ancient regulators of the world, and  
To find the automaton upon the stage,  
Of some such being, as commanding link  
Between man and the beasts, is a task

For Nature gives us <sup>in vain</sup> hint of moral beings  
Resembling man, so "protoypes" or emblems,

Whatever hints she may or may not give  
of biological resemblances, (millions &  
millions of - kinds, which is a theory,  
the result of, & plenty in proof.)  
From some comparison of resulting types,  
from some following consequences of  
changes,  
arising from accidental variation  
out of it, or from spontaneous generation  
from protoplasm, - with conditions  
of variation as the colors on the clouds,  
of climate, circumstance, environment,  
Why is it no self-conscious mind like  
ours  
has been born of the innumerable types  
of animal creation, during all  
such favoring supporters in the Theory,  
if man is out of creation friend to none  
thus cooled?

Ponder this question well O man of doubts!  
Kind of such higher beings can be  
found,  
In man's connotational imagination,  
Which hungered for a spiritual comrade -  
And which if atheist theories were true,  
Balance, helped by Nature's love of  
highest types,  
Had surely answered during earth's long cycles.

Question.

It is a fact matter has Potential Mind,  
which may become, or may not, actual  
mind,

According to the state of circumstances.  
If it become a fish or bird or ape,  
potential is transformed to actual mind  
of low degree and feeble faculty.  
If it becomes a man, potential will be  
thus developed to its highest type.

Option.

But where did matter get Potential Mind?  
You merely have exchanged absurdities,  
and found the last ditch of materialism.  
It may, as we discern from our thin earth,  
be the highest social mind which atheists  
can form a concept of? If not, it follows  
that heretical dogmatics in the atheists

fancy

It is the same finger of Providence in leading  
us up in their name as in the old times.

But where and what is the Self-conscious  
Thought and Volition, which can make the

choice

Whether the ape, in man or higher being  
Should be developed from the Old Adam?

And if a tree be chosen, where and what  
The thought which guides its growth, - or, if  
a small,

What else directs the build<sup>ing</sup> of its boughs,  
Will doubtless be strong yet feeble,  
As if a man be formed here and there,  
By thought control pulsations of the heart,  
Or stout or delicate the members of the frame,  
By ~~the~~ mysterious function of the body,  
Are indirectly through their influence,  
Not as mere parts of the machine itself,  
But as the spirit, word and will of which the body  
Is the manifestation as a form of matter,  
Which constantly changes all its elements?

Potential Mind in matter is a guess  
Unmentioned by some theorists, and supported  
By any facts do their friends know.

Our bodies parents of our souls? Gaze  
inward!

Study thyself; look back upon thy life;  
Recall, however painful, to the task,  
Those base moments when the body takes  
Possession of a man, until he sinks  
To the degraded level of the brutes;  
See that the picture be drawn faithfully,  
Which means it may be foul and horrid,  
Then wash the brushes clean, and paint  
thunder.

When the sole body's appetites and interests  
 Have abdicated and I myself have rebelled,  
 In those short intervals spent with high thoughts,  
 Self-abnegating love, pure aspirations,  
 Glimpses of glorious light and holiness  
 As if the portals of some brighter sphere  
 Had been my asyle to the enraptured vision;  
 Then broadly, put the pictures side by side,  
 And mark them well! It is not possible  
 That the coarse instincts, appetites, and  
 Passions

of man, the Physical, can be the source  
 Of man, the Spirit! They are too unlike  
 In every circumstance and quality,  
 The latter too irreconcileable.  
 They wage against each other, turbulent!  
 Who join like Baptists, will where the sun  
 the beat - part

Becomes a wild, ungovernable thing,  
 Who when the physical man contemns the  
 Spiritual

And as God's child abhors the associations!  
 Those made by the Physical man, the best man  
 Pledges to retain, - all at once ceases  
 To leave - looks back there, to right -  
 If the consciousness of all his vices,  
 With honest interpretation, now very thin,  
 His bodies with such gloomy tendencies  
 Could generate the big - a passing soul?

It is unthinkable. But when we transfer  
Man-spirit to God-spirit, and ~~the~~ make  
God as substance, the One and Only, with  
Eternal and unchangeable essence, the Transferred,  
which becomes the Transferred, and then  
is of infinite, and infinite, power of Being  
and magnitude, but more than essestials  
of Reason, the Logos, Reason, from its very nature  
matter and substance are not elements  
of the Logos. Then, then, the Logos and substance,

then, it is clear

the pure and boundless, and infinite, and the  
true Reason

by itself. This is clearly the reason, in effect,  
of Socrates in his Euthyphro, that it is a self-existing entity,  
that is, from the same source, from the same father.

With the Aeropole, the Greeks debated,  
two thousand years ago, whether the soul  
is like the Cameleot-strings of the Harp  
which ceases when the Harp-strings have  
been broken;

Or, like the rower of a boat, who lives  
after his boat is abandoned in the waves.  
In the first simile, the Harp-strings cause  
the music; in the latter simile,  
the rower of the boat finishes the boat;  
And, though the boat may break and bear the man,  
yet the boat, therefore, does not move itself.

The motions in the Brain in union  
 With thought and feeling do not prove the  
 brain v.  
 The brain is not a soul and feeling - that it moves  
 it does not move itself, it generates  
 By its own power without the aid of God -  
 If motion is your error Prove it  
 Then tell us where man's thought  
 originates

The distinct idea or presence with the others  
 The molecules must act where they are not  
 can physiologists expand that anything  
 which is mere matter ever acts but at all  
 Where it is not, or show a single instance?  
 In the bare theorem of matter but matter,  
 Is not the fundamental law of physics  
 Decline this, unless you can show where it is?  
 By a slanting of features at no point  
 Can there be any connection, physical or  
 Mental, between them

By molecules and atoms there is but and Hell  
 You cannot perceive the former, so less  
 occurs a total change of every atom  
 The brain and body, & the material

If the soul can be taken out of the brain, it follows  
 that, every seven years, this Thought-Machine  
 Must be dissolved and sent back to the cells,  
 By some unperceived & unknown way

For instance, the molecules of carbon  
Can form a solid state, then liquid,  
Or float like soft snow, composed  
Of amorous, death-waiting, desires, fears, hopes.  
To do this, molecules must first travel  
Into the fire, the brain's intelligence,  
To comprehend the changes they must make  
And how to set them; - then must meet  
The world.

To build and break, all, all to  
the world.

The scars, growing night, are revised  
Through which the silent fire filters the ugly  
Then meet again, from the laws to  
Shall have world.

To do the world, then meet once  
The world, the world.

Themselves to bind and may, to employ  
The tools with which all life beyond a flaw  
All the strength of the ancient myths,  
Or Arkwright's iron, or the crofters,  
Pass into incalculable lands  
These world-wear, worn-out, living molecules,  
Hypothesized by man's intellect  
To prove that life often is the source of death,  
The parentage of folly, the blossom of

The stream which to sea, fountain-head

To claim one's personal identity  
 As a self-conscious Being is denied  
 By matter only, or mind born of matter,  
 Through all the exigencies of this life,  
 With no Deon Existence, is as safe  
 As to suppose our spirit could be lost  
 By the explosion of a type-foundry,  
 Or the composition of an opera  
 By a mouse rambling over music-hall.

The passage from the physical to the spiritual  
 So conscious thinking is characterized by  
 An unceas'd voyage through a medium,  
 wholly unbroken till you get to the bridge  
 From matter and the thought-form to the  
 soul-formality.

Their nature can only be stated  
 With another procedure, however, & that  
 And therefore, as we must, is  
 For even rational conceptions  
 Molecular motions cannot be denied,  
 For, even I should say, that there is  
 Thought.

If molecules are in motion,  
 Still are we free? and in what sense?  
 As to the source of all the force  
 Between thought and matter, I have

No physicist affirms that they are proven  
cause and effect, - at most, mere antecedent  
and consequent, and which is antecedent,  
and which is consequent, not shown by physics.  
It is natural to say the tongue or teeth  
utter the thought which they articulate,  
because the speech and thought are ignorab-  
ilis,

It is affirmed that brain produces thought  
from no evidence presented by physics.  
Science displays no evidence to the effect  
that it has not its genesis in mind, -  
but rather, is the manifest of mind,  
able to speak externalizing thoughts.  
It is said mind perceives external objects,  
but says there is a according to themselves  
opposite their opinions, not this, nor conjecture,  
which Hume says, mind, perceiving those objects,  
are so externalizing that one may suppose  
it was to exist in matter, after all,  
Is but the externalization of ~~the~~ thought power.  
This much, at least, is plain, that Spirit alone,  
knows all, is infinite in all,  
and everything, therefore, its manifestation.

The atheist's query, based on no proofs,  
that brains and matter generate the mind,  
seems to me palpably unscientific,

## The History of the Church.

the first time in the history of the country,  
that the people of the United States  
have been compelled to turn to  
a foreign nation for their protection.

### General Lee and -

the thoughts and feelings of the soldiers  
in the field.

It is a fact that the soldiers  
are weary, fatigued, and worn  
out, but still they will fight.

General Lee is a good man but he is old.

He has no money to pay his soldiers.

~~Memories~~

## The Day of her Birth

I, I can still see  
Though it fills my heart with tears,  
The day you came to us, my darling child,  
Who always, going straight with me,

I still see the smiling smile  
Light her face with beams of light,  
I still hear her girlish laughter  
As I heard it when a boy.

I can still see the smile  
When she spoke to me,  
With her white skin, so fair,  
When she sought to stand on me.

Into mine her soft eyes look  
As in dogs which long have fled;  
I still see the brown hair float  
From her bosom little bands.

She was young to cross the stream;  
Yet she never can grow old,  
And she wears no wrinkles or wrinkles  
Like the ones I now behold.

Let I wonder will she know  
Her old playmate when we meet,  
The lone word I speak remind her  
Of our childhood days so sweet?

O, I wish not to forget,  
Though it fills my heart with pain,  
That dear playmate of my childhood  
Who stays young through all these years!

— "

"Though our outward man perish,  
yet the inward man is renewed  
day by day!" — Paul.

"The things which are seen are temporal; but the things which are not  
seen are eternal." — St. Paul.

"The only real existence is eternal  
existence, that of God. It is a fallacy to  
say there is no real existence for matter, or  
non-existence for spirit, as both do not  
really exist." — W. H. H. Green.

"God is a Spirit, and they that worship him  
must worship him in spirit and in truth." — Jesus.

256. The Great Interrrogations.

Part Eighth.

260. cc.

261.

Animal heat and muscular exertion  
May generate volition, thought and feeling =  
Why not, if Electricity by friction?  
A faint beginning has now alternate,  
Till if developing that can grasp one link,  
However small, it soon can drag the chain  
To progress to its fullest. When the birds  
Sang their first notes on water-circled hills;  
They were discordant hints that grew to  
<sup>Song</sup> louder the wish to please their feathered  
mates.

If man first thought, it was of food to eat,  
Ask the rude lion by the midnight power  
Smell then, by accident he snapt the skin  
He slaughtered beasts about his maimed body  
If I learned to think upon the remonstrance  
Of clothing and the sun is most convenient  
These gestures and rude grimaces conveyed  
His savage thoughts and feelings until

Speech

Unmannered as the Parrot, at the start,

she had adopted to remonstrant sounds  
in his mother's interrogations, till, at length,  
she would not stir without his voice, nor  
was it now in her power to move him.  
I then thought space, and civilization  
had won her glorious, melancholy, paramour.

### Estuary.

is not your picture somewhat fanciful?  
I do not doubt, however, man has passed  
from savagery into his present era,  
and from the present that he shall emerge  
to higher table-lands of civilization.  
The grand object of the ~~whole~~ <sup>whole</sup> creation  
shows that our feet draw near the  
radiant threshold

Of knowledge & its subordinate off. All this proves  
Man a prodigious being - indeed, more  
Your theory of intellectual exertion  
And animal heat as personal source of  
~~power~~ <sup>heat</sup>

is nothing but unscientific conjecture -  
like that which rested earth on Atlas' shoulders.  
True, if I rub the cat's upperching back,  
her poor attack her blazon - If I pat  
st roguish thumb-agamete ones misery ribs  
Laughter grows dolorish - vegetables blawtaw  
As well as great blows - The skin makes glad  
when it is hit. - <sup>feelings</sup>

255.

## The Great Spiritual Masters

are recognizable through all over India.  
But whence their personal source? All  
say,

This is from ~~the~~ <sup>the</sup> Gathering-Energy in  
~~Stone~~ Stone.

In the potential heat in beds of coal?  
But energy in stone, like heat in coal,  
Is translatable to human soul only.  
What comes in coal is not heat alone?  
Harmonious energy is everywhere,  
And at all times it makes the distinct  
fire.

Obedient to the same law of motion  
That hurl the kickles or inflame the hearth,  
And now cast in contact with all others,  
Is traced to You - Instilling in the same  
Heat only of all, the complete  
At work with every habit of cognition,  
As well as every temperance of soul souls.

### Feeding.

Is there destruction of Self-consciousness?  
Many who can think all the time he

! thinks  
! considers & has no time of his life  
! to go all his day - conscious & unconscious  
When his day terminates dissolved in sleep,  
Self-consciousness is annihilated -  
It cannot be another, even gods.

Then the tree becomes no more than a stone,  
But enter air and earth for other uses,  
While as a tree it cannot be divided.  
Sugden in great that mind can never  
partly,

but in one respect of immortality,  
its individual, lost in a broad way,  
it taught by the Hindu and his followers?

Option.  
I earnestly agree that for the one mind  
to lose its individual consciousness,  
is to lose all and be annihilated.  
It is no problem of a change of form,  
but of complete destruction of individual  
or individual self-consciousness;  
for, from its very nature, the self  
is nothing else. Therefore, the Hindu

not a transition, but annihilation.

The word Annihilation, we employ  
just as we speak of a circle with  
one end,

as a concept of impenetrability.  
We mainly use the word in a negative.  
For anything which is beyond our knowledge,  
In all material things, we may say

200.

The Great Atlantic Cycle.

Part -wise the water, but not the land. The land is sustained over, now, by the earth below, not by air, but organic living - from one form of transition to another, resulting from the sleepless energies which are the breath of the world life. The mountain life is not to live forever.

With the destruction to material forms there goes the life of them, if they have any life at all, but material forms are not to be destroyed.

In its essential elements of being, it still in the life which is the great Web of the ages, when autumn chill'd it, perished as a flower only, and the elements

were the fruit of the earth on a summer's day. Dissolve the web again, to form a new web of the same, and the elements

again are still created or destroyed, though mountains melt, though continents and seas

shift places, though the very stars lament. This globe on which man walks is not a

of an accumulated multitude, descending, as it goes forth, in successive columns. They're not flat, strange materials, vegetants; nor the vast consciousness of the Powers,

stones and stones of the country,  
But you can the living stone of Jesus Christ  
Rocked and stoned - trying, stumbling,  
Much gains, but in it a spirit of malice,

And the spirit who doth not know  
What art all atoms of the tongue can do,  
Yet that most subtle & invisible  
Which rules the tongue in speaking, know,

What have no material form to  
persecute?

And if self-conceit offends us  
From perishing, his exaltation,  
For individual soul - common, & all  
It wholly lost where it is not itself,  
The conceit which makes death to exceed  
Instructs us.

Of more than mere organic knowledge we  
In error which no language can tell  
Lead salvation to, but which is beyond all  
By everything in creation, for the Father,  
Nature, habitation, &c., taught us  
Shows that the sense of a body is not  
Eternal, encompassing all in a moment  
That death means nothing, & death nothing  
So shadowed mortal soul did he deposit  
Their loves of the world, & in their  
Most spiritual life, truth can not consider them,

166. The Great Divisions

These.

I own your argument consider well  
If we admit that what you call the Mind,  
Is something independent of the Brain;  
But, if the Body be a mere machine,  
And from the Convolutions of its Brain  
Our Ideas germinate, like Sparks from  
wires,

Then, when the body shall dissolve to dust,  
The mind shall perish with it, yet often  
No instance of Annihilation.

Obst'ns.

Rocks can not think though filled into  
an Alp,  
Nor suffer torture confined in spectral spray;  
The ocean is unconscious of the corals  
Within its reefs, the shipwrecks on its  
coast;

Or the Leviathan which dwells in its depths;  
More brains and nerves can think or feel no-

more  
Than the rude rock that wastes beneath the  
Hammer,

Or the stretched wire through which the  
lightning passes.

What is not intelligent matter?  
Self - movement, and sense of motion.

22. — The kindred composed of the same  
Moss.

sky, air and, yet, as subtle and dry and water  
as the ocean, so as to make it hard  
to find, and when you do, it is very hard  
to get it.

It is made of the dried leaves of the plants  
and mosses.

But it has, though the plants are dried,  
the odour that they give, the fragrance, though  
it is not strong, is very pleasant, and it is the  
very best to use for making perfume or incense,  
paper, and all sorts of articles of wood, &c.,  
which makes the perfume delicious; for the wood  
of it is very, I think, more pleasant than any  
of many other woods, and it is  
as pleasant as any tree, and it is the best  
of all woods, & especially of all the woods.  
The leaves and dried roots are good for  
curing the skin, and it is a very  
good for the heart, and it is good for  
sustaining force, and it is good for  
the eyes, and it is good for the heart,  
and it is good for the lungs, and it is good for the heart  
and it is good for the heart.

I created many such species of mosses, and  
the first for example, was the first of all the  
mosses, and it is good for the heart, and it is good for the



the being of a spiritual dimension.  
When He deposit from matter with its  
materiality.

in it all Mother elements are manifested the  
the Father, it is a gift that is infinite, abundant  
and wise.

He act on the soul of Nature & the things in  
the material and indestructible, &  
the spontaneous things within her, & genuine  
Mother earth truth in truth until You attain

to the <sup>already</sup> thoughts do not die because in their  
eternal form &

And make her a spiritual being, must  
be effected

For the dance of the gods

For breathing play, but stand up-  
turn'd by it.

Gain according to the mind, light it

Speech to the flowers, devotion to the  
plants,

Silf conscious thought creates the world  
it has in

And makes the world according to  
the self.

If it is not you will say, the reason that governs  
the fate of the world is in the continents,  
or countries, & that we have no "will" in any  
sense of the word, to be "afforded" or  
not, nor indeed does the "great" become  
any more glorious by "further" and "longer" ex-  
istence, & in fact there is no "will" of the world.  
It is an effect only, - these effects, if you please,  
have indeed come to be called "men's acts,"  
but neither man nor bird, is ~~that~~ proven  
the origin or parent of the others,  
it is ~~not~~ <sup>the</sup> ~~world~~ that ~~can~~ make them.  
The philosopher who said "man makes himself,"  
and that "the world makes the man," was  
through wisdom the <sup>first</sup> to really understand  
the <sup>truth</sup> of creation.

I had hitherto addressed myself to man  
the earth and <sup>the</sup> sun as objects of material  
creation, & the first two were easily understood,  
as also all the other material objects of the  
universe, but the sun, - the first of the  
material objects of the universe, - was very  
difficult to understand, and I could not  
and to the best of my knowledge  
the first to do so, was the author of  
the "Book of Job."

For make the Rock or upore sea agate - stone -  
For marble. To cancel thoughts' origin,  
The cause of its being, & the forces  
Which framed it, or whence or why it came,  
The last, last minute, gave no complete guess off  
A. Highest voice, that large & common mind  
Can not be smaller ordered than matter?

Are mention made inferord.  
To Elephants in body, to dogs' impetuous,  
To antelopes in scaling, dizzy heights,  
To birds whose voices, like the human kind,  
To snakes and toads in venom, &c.  
To men in body, in manhood, & manhood  
In intellectual traits. If mind were matter,  
Or born of matter, then it needs must

Be a man's body, and then man's body, --  
That the immortal soul in him did die,  
After his decease appeared a mortality  
Should not emerge alive, he did not  
die, & then he did not die.

But man, in the same while, says to it  
in grandest dreams and problems:

How can man in his sorrows, joys, with all his  
failings, fail to discern in the little  
of friend & form creation's God, even man,  
says not the failure to discern of how  
man's spirit is bound in the bosom of

Creation?

And again, in the same while, he  
will say to it that I call the world  
the most wonderful mechanism explained by  
Science?

### Problem.

I can but consider that we have overdone  
Waiting for Science to discern more.  
Science as yet has not explained —  
Creation.

### Opinion.

Now, in the meantime, taught as we are  
of the weakness of  
Weakness religious faith. Admit it rather,  
that Science by her noble work thus far  
supports intelligent religion with

The sneers of time at you  
The spiles of their shallowness

... so vicious thought breeds the  
vilest of all the vices.

He who has the pleasure or sight of the world  
and says to himself it is not good  
is a man unworthy to be called wise.

... I know or argue, that Thought exists  
outside himself as a self-conscious being,  
of which Nature, but her choicest secrets  
and feels are hidden from his eyes.

I see that she is wondrous fair,  
so patient to the humblest, so motionless  
and secret cloud to lonely woodland song,  
she fashioneth with harmony and beauty,

she sees her particles and abounds  
in talays into shapes of sun and sky,  
she congregate in mighty aggregations  
she easily sees the illuminated decked up

With, and sparkles on the morning air,  
she hears her faintest sounds in full consonance  
On sky or sea, esteemed as symphonies  
she fills all distant thunders when the world  
is in her own chariot through infinite skies,  
that yet she knows no time or place among  
which she explores in vain if he could learn  
the mystery of everything about him.

She first loves them with cogent love,  
but it is a wretch in his credulity

# The Great Interrogation

and psychicalists expect the results  
of spiritual contemplation, do they expect  
the same from carnal, like the sun it is  
so impulsive, & while always  
in motion like the stars, & all the  
that all their explorations are in vain  
like a mirror glass, in seeking facts in  
sense

unphysical - for it is psychically  
produced by the nature of his  
full mode of working. It is indeed  
not Caliban. Although unknown to  
sense,

Although unprovable to psychicalists,  
its psychological phenomena  
show that other thoughts and ideas are  
influenced

potencies which are absent.  
It thus is proven beyond question  
that appeal to sense for proof of  
the truth of her sceptics can hardly be  
admitted in this field & countenance  
such in holy or earthly fires,  
the categories of the Soul's empire,  
straight, and the empire of the  
world

However mighty it may seem at times,  
it is sub-ordinate and temporal

the world of life, and the  
world of matter, and the  
world of thought, all  
in itself.

especially immense from tiny  
tadpoles whose growth has  
almost a miraculous adva-  
ge scale of being; after million-  
ing years, to the prehistoric  
ugly grimaces of creation

that have not  
perhaps always been ugly,  
comes from the dim shade

of the past;  
if what has been done  
here ~~there~~ man's part in it has  
endured,  
and to surpass all others in their  
creation - thus to master earth  
and seal the dizzy heavens with his  
thought.

Take my thoughts as they are  
terrible Kepler,

knowing that all the ideas of his soul  
of Beauty of Order, Harmony, and Wisdom  
have fertilized through all that it  
is in my heart,  
the sky heavens,  
... trace ourselves to Hail and Hell

270. Free Verse

Up to potential prototypic germs,  
We know that man is able to interpret  
The moods and works of Nature, and God  
Has empire over all material things,  
Because of spiritual supremacy.  
He Knows man is the only monarch in this  
empire,-  
That the flower-worshipped bee still builds  
its cells

As in the bowers of Eden, that the Spider  
still Spins its lines by immemorial patterns,

The insectiles still spread their wings  
At place the Agnates first sought the sun.  
Man's spiritual conquests are matters little;  
Our sole concern his spiritual mission  
Outside of his Eternal Prototype.  
Man is the only minister of Grace -  
The sole Image of God in the Universe -  
Alone in consciousness devoted to  
and abiding

And his the solitary conscious eye  
To see the glorious handiwork of God.  
Though man cannot create organic life,  
Still he reflects Creative Power through

of Form, Proportion, Order; as also  
In the manifestations of Creative Power.

## Last Eleventh - Dialogues

The service of nature, utility and consistency,  
Man's spiritual aspirations, worth, and  
moral

One often and easily condemns, like the other  
The other looks with the eye and becomes  
weak;

With one, the only captivity is still the  
The other riles through mind and  
character.

And mark it well - man is the only  
being

Of Ideals, Intellectual and moral;  
This places him in sympathy with God,  
And proves his spiritual origin and  
kinship.

If there's a God, he must be good and  
else, he could not be God, I think

You'll grant.

Concede a God who is both good  
and wise,

And you concede immortality.  
If immortality is the consequence -

Which is both good and wise for sure -  
With such a half-developed earthly

life,

You ask what good is immortality?

Your own soul vicinity, if you will sit  
~~alone~~  
 That is now, herefore, with that one being,  
 And certain you'll find it's not in vain you  
 Sells your quietness, or getting but one  
 Soul turn to ashes; but with it, where all  
 its glorious light gilds every gloom of life.  
 This who can the darkness for a few  
 years

- If sorrows and afflictions, if he knows  
 His pilgrimage soon brings him to  
 the goal

As an immortal being? - Of what

What else is the ~~rest~~, you know,  
 To him,  
 Compared with an immortal spirit?  
 You see?

Youth? It departs, nevermore to return.  
 Pleasure and Power? They are but  
 mockery

That yield but cannot blunt the thorns  
 Friendship and the? & He the more

the grace  
 Lives ever near them with the smile  
 She looks.

## The - & Chalazae,

Next comes invincible desire, and then  
From tiniest blade of grass to mightiest star.  
Nothing exists but reason, shrewd mind being;  
Though as an animal he is surpassed.  
My many citizens of world and wild  
But noble how wonderfully he is made—  
The bones and jackets, arteries and veins,  
The hair, the skin, the muscles, hands and  
limbs,

The ears with their never-beating walls,  
The eyes whose tiny glance is a miracle  
And yet designed to receive his signs—  
They beating heart, the endowment of strength,  
The straining, strength, and uses of all  
organs

Adapted to their purpose, and none useless.  
If man's brief body manifests such  
wonder,

Can we expect less power in his mind?  
Tell me, what purpose in ~~the~~ <sup>the</sup> universe  
Can man's self-conscious power of  
thought subserve?

If it be doomed to perish miserably  
When his clay tenement dissolves to dust?  
It is something independent and apart  
From everything around him, unessential  
And holding no relation to the order  
Of the material universe he dwells in.

man as a spiritual, a material, and a divine.  
God's attributes does he wish to make  
to a spiritual being, who is mortal,  
and who has no power to help us,  
his thoughts which travel with the wind,  
his folly,  
the strongest strength of soul - personifica-  
tion

tion in his image of immortality,  
the soul's secret aspiration,  
and how to make the soul of humanity  
one with the Deity? What the soul can  
do in this life,

How to make the soul to live nobly,  
to live with the soul with her self by day,  
how much it would be good to have  
that your soul may be a model soul of the soul that  
lives in the body,

What the soul should do in the world,

The soul's highest aim is to know God,  
to know the truth, to be free from all earthly possessions,  
to know the truth, to be free from all earthly possessions,  
not for a little time, but for ever - to be free from all  
earthly possessions, to be free from all earthly possessions,  
and earthly possessions - concentrated  
in one object, and that object is success over

I think there best suited to the matter right  
To set the position of the teacher and the  
man spiritual development should, and  
should not, go on, he is taught by  
the first and the highest and half-  
consciousness.

Intelligences, at the immediate point  
of the development where they begin  
want to be able to appreciate

and understand His spiritual universe,  
and to become potential sympathies  
on the evolution of His purposes;  
surely a general, dangerous facility  
for God's highest creation,  
but beneficent for a greater life,  
their sacred vocation for ever and  
duty to,

Our sense of justice left unsatisfied,  
Our ideals of things easier, nobler, better,  
than mortal life can furnish, at the  
best,

Our loves which mortal life can never  
afford,

If the learning of grace must be the  
end,  
And the most elevation this teach,  
In first beginning, - and of which I  
have no end.

It useless going a bidoun time  
of Earth and Hell!

Humanity is God without immortal soul,  
The country of Justice and more crimes,  
The gift of life a idle Pandemonium Rock,  
Dishonored & thought as evil seeking,  
Humanity over God, without immortal soul,  
The vital law of usefulness which rules  
the universe in harmony and beauty,  
Must be the shade of an accident -  
Justice and goodness out. idle anything  
will it ever give us the pleasure & re-  
bless-

Truth, truth, knowledge, all didactic  
of dreams,  
Thee comes from Saphire today's flower,  
As by, repeat by older generations,  
To whom the words of Christ or Solomon  
and beat, as crackling thorns or screeching  
brass!

And selfishness would take the place of  
Truth?

Great think your mother out loud, see that  
Earth

Her men and nations? Are not works too  
weak  
to open to its hopeless mind?

The Life and Death of Jesus Christ

What would it do if I had to bear all  
the crosses and afflictions without fail,  
and the founts changed to futility, all yea  
to no? still suffering the serene and steadfast  
of patience!

To see the flow of life at its piping - then  
the silent time of noon - they are here in  
silence inexorable as the desert  
of noon - and in the sand their silence -  
that can not count to numberless  
years;

It is upon the silent sun - and  
the silent moon,  
but, how art thou exultant and triumphant  
that day, patient, good and  
saintly,

Rejoicing in thy love for all in misery  
and affliction, thy love for all and  
thy strength thy love for all in trouble  
and poverty,

and that can now no more be said  
of thee.

Paulinus exclaims over affliction  
in his Epistles  
How we shall find consolation even  
in misery  
and trouble, when we have the whole

With love and best regards,

John M. —  
The young people are here  
in Boston with us, and the  
children at Roxbury, early, though you are in  
the hospital.

John M. has to be sent home, and will  
be back by Saturday.

How are you & I wonder?

The weather is very cold and fine.  
I am well.

I was at the station yesterday afternoon  
at the table. I met John Smith & his wife  
and his son and daughter. They were  
there with the Committee of London. The

Speaker was Mr. R. H. T. but not the others.  
John Smith & wife came from New York  
yesterday evening and have been here ever since.

At spiritual exercises, a spiritual need,  
There are dear ones that God loves me all  
the world over.

What good it does me nothing to know that  
I have a family and  
all the love and affection in the world are  
so beautiful.

—————

Our thoughts are with you always  
Yours always

your government and organization  
that will fit the needs of many,  
with the cleanness of modern thought  
for all from street children to scholars.  
These dear friends are to us as the sun,  
and the pure sunshine of our land  
also a goal  
these interpreted by material objects,  
by visible material forms expression  
of souls  
Hope has its mounting shadow which is  
fear,  
Belief its shadow which is disbelief,  
and even faith its shadow which is  
doubt,  
— while the day, the noblest, the  
most perfect is the shadow known to  
the feet of men  
of these base shadows, and  
the sunlight  
that shrouds the soul of man from  
all the world,  
and makes him like unto the  
sun,  
irradiating, healing, casting out darkness.



1877. The Author's Notebooks.

Section 1.

Section 2.

Then followed prophet, Priest, and Bard,  
The learned portent foretold by  
the wise of Israel came upon Earth,  
And yet mankind knew not their Lord.

Thus, when Michael came to earth -  
With a Kingly companion comes,  
In jewelled pomp and noise profound,  
But the lone stranger gave him birth.

For fisherman took hold of the child  
With whom he worked in humblest guise,  
Nor smelt the fragrance of his breath,  
Nor heard nor kept the strain he said.

He saw the stunting laces wane,  
And all thy blushing lips pale -  
All as the insects of one hour  
In passing shadowed on the grass.

Unlike all other princes born,  
He valued not what men most prize,  
The fountain of life, or the sun,  
Or the world or the stars, or the stars.

and the land. The people of the world  
are to be saved from the curse of  
the serpent, and the power of  
the Devil, and the power of  
the world.

Believe not every spirit that cometh  
not of God; but prove the spirits whether  
they be of God, because many false  
prophets have gone out into the world.

Believe not every spirit that cometh  
not from God; but prove the spirits whether  
they be of God, because many false  
prophets have gone out into the world,  
and deceived many.

The light of the world is come into the  
world; but it is hated, because it cometh  
from God, and it光照黑暗，  
and the darkness hateth it, because it cometh  
from God.

It proclaimeth its judgment over the earth,  
to threaten the world with judgment,  
to fight for the world, and to judge the world,  
to end all opposition, and to rule the world.  
The true Head is the Son of God,

Its law, justice, and judgment,  
are woven with the world, and

The First Anti-Slavery

and messenger according to my  
mind off the second of November.

For it is the will of the Lord that I  
should continue to be minister  
to them & it is now time.

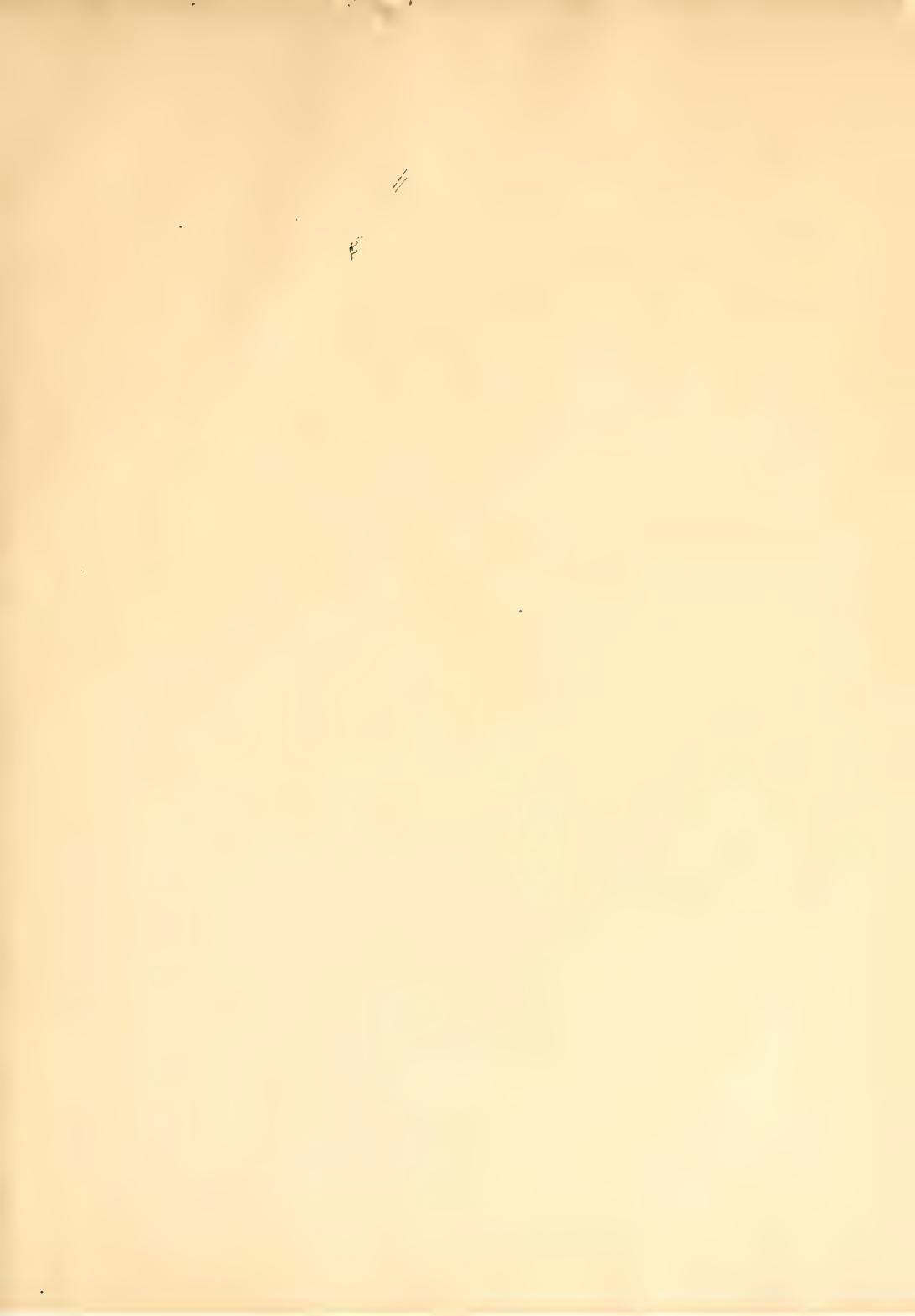
From many trials & tribulations,  
many afflictions, the Lord has scattered  
the people of God.

Let the Lord do that which is good in  
his sight.

The Lord thy God is with thee & will  
not forsake thee.

They who in their might have  
killed, now cannot stand before the dead,

and all, who by their power & bandish  
have marred the glory of the Lord, are changing  
into the eternal anguish from glory to gloom  
through the agency of the Lord.







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